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THE ELIZABETHAN ZOO

*Selected from
Philemon Holland's Translation of
Pliny 1601 and Edward Topsell's
"Historie of Foure-Footed Beastes"
1607, & his "Historie of Serpents"
1608 & edited by M. St Clare Byrne*

THE HASLEWOOD BOOKS

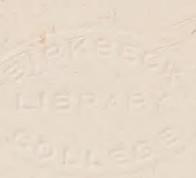
THE
ELIZABETHAN
ZOO

A
BOOK OF BEASTS
BOTH
FABULOUS
AND
AUTHENTIC

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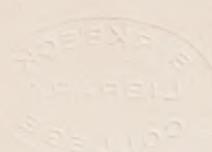
LONDON
FREDERICK ETCHELLS & HUGH MACDONALD
1A KENSINGTON PLACE · W.8
1926



*Of this Edition, printed in England
on mould-made Van Gelder paper
by the Cambridge University Press,
525 numbered copies have been issued.*

This is No.

Printed in Great Britain



INTRODUCTION

This is not a “child’s book of bad beasts”: it is composed of selections from the most serious and substantial books of zoology that were available for educated Englishmen in Shakespeare’s day. Designed originally to edify, to lead men to “passe away the Sabbathothes in heavenly meditations upon earthly creatures,” these books contain much to amuse and entertain the modern reader. They represent the real beginning of modern zoology, yet there is in them a sufficient residuum of mediaeval credulity, anecdote and legendary lore to delight the twentieth century with their quaintness and comicality.

These extracts have been taken from Edward Topsell’s *Historie of Foure-Footed Beastes* (1607), and his *Historie of Serpents* (1608). This main source has been supplemented here and there by additional matter taken from Philemon Holland’s translation of Pliny’s *Natural History* (1601). Topsell’s books were practically translations, made from the work of the great Swiss naturalist Conrad Gesner (1516-1565). He added a portentous list of several hundred other “authorities” whom he had also consulted, and tells us in his preface that he has “taken many things out of those writers named by Gesner which he omitted.” To all intents and purposes, however, his work is the first translation to make accessible to English readers the *Historia Animalium*, which was itself the most voluminous and the most scientific zoological treatise possessed by late sixteenth and early seventeenth century Europe. Gesner had read omnivorously in all the great continental libraries, he had travelled in search of knowledge, specimens and first-hand reports; and his resultant *Historia Animalium* was an amalgam of everything

that the age knew or credited concerning natural and “un-natural” history.

Topsell in his entirety amounts to over a thousand large folio pages, closely printed. His account of the horse, for example, runs him into no less than one hundred and fifty two of these, many of which are frankly tedious, except perhaps to a horse doctor. He deals, in all, with some hundred and twenty animals and serpents, and his introductions and epistles are prolix to a degree. Selection was therefore essential if he was to be introduced to the modern reader in an acceptable form, and the present volume consists of only twenty-four accounts of animals, all of which, with two or three exceptions, are abridged—some slightly, some very considerably. (See Notes.) The remaining four—the Phœnix, the Dolphin, the Whale and the other sea-monsters, together with part of the Crocodile, have been taken from Pliny.

In this book the honours have been divided as far as possible between the real and the fabulous beasts. It would have been amusing to make from Topsell a book of the fantastic and picturesque passages only: to do this, however, would have been to convey an entirely false impression not only of Topsell but of sixteenth century zoology, and of the knowledge thereof possessed by the educated man of that time. Superstition and fact, myth and observation are all inextricably mingled in Elizabethan literature: so too in Topsell the mating elephant turns its head to the east, and readers are seriously taken to task by the clergyman-translator for the “impiety” of disbelieving in the unicorn, while the cat and its habits are observed and described with real accuracy.

To give both a fair and adequate idea of the jumble of fact and fancy to be found in Topsell and to choose a varied

collection of interesting animals has been the chief aim in making these selections. It is not, in consequence, a zoologist's book, nor a scholar's book. Its volume is so small in comparison with the giant bulk of its originals that to send it forth as representative of the extent and comprehensiveness of Elizabethan zoology would be an impertinence. In its entirety it is only about as long as Topsell's account of the horse. Lovers of Topsell in all his expansiveness will doubtless lament the loss of many of their favourite anecdotes; but those who have yet to make his acquaintance will probably find enough for a beginning. Topsell's philology is unfailingly copious, his mythology exhaustively comprehensive, and his anecdotal powers almost superhuman: and of these aspects of his work the limitations of space—and perhaps also of time—forbid more than a few specimens. His book was written for an age with greater leisure than ours, "when the days were longer (for time, like money, is measured by our needs), when summer afternoons were spacious, and the clock ticked slowly in the winter evenings." All, therefore, that can be claimed for these selections is that, taken in their entirety, they represent and illustrate the methods, substance and variety of the natural history of Shakespeare's day.

M. ST CLARE BYRNE.

A NOTE ON THE TRANSLATORS

Of the two translators, Holland and Topsell, there is more information extant concerning the former. Born in 1552 he lived to the ripe age of eighty-five, dying in 1637. Although a practising Coventry doctor, his main occupation in life was the translating of the classics: Livy, Plutarch, Suetonius, Xenophon's *Cyropaedia* and Pliny's *Natural History*, together with the English version of Camden's *Britannia* all stand to his credit to justify Fuller in dubbing him "the translator-general of the age." Further information about his life is readily accessible in the *Dictionary of National Biography*.

Topsell's career might be dismissed with equal brevity were it not that the facts to be gathered from the above source are neither comprehensive nor accurate. In his book *The Householder: or Perfect Man* (1610) Topsell speaks of Seven-oaks as the "place of my birth and education": and reference to the register of the parish church shows that he was the son of John Topsell, was born in 1572 and baptized on 3 February. According to the *Biographical Register of Christ's College* (ed. J. Peile), he matriculated as a sizar of that college in December 1587. The same source indicates 1591/2 as the probable date of his graduation as B.A.: his M.A., though the record of it is lost, was probably 1595.

In *The Householder* (dedicatory epistle signed Sept. 1609) he speaks of himself as returning to Hartfield in Sussex as "Parson," after seventeen years' absence, and of Hartfield as "The first pulpit that ever I ascended, and the first place of my ministerial function." If his statement is accurate he must

have begun preaching at Hartfield in 1592 immediately after taking his B.A. From 1593 to 1596, he was Vicar of Framfield in Sussex (V.) and in the latter year he was inducted to the living of East Hoathly in Sussex¹ where he remained for two years. In his book *The Reward of Religion* (1596) he speaks of himself as having received "especial encouragements in the course of my studies" from Sir Henry Leonard, son of Margaret, Baroness Dacres of the South². On 12 July 1598 he was preferred to the Crown living of Datchworth in Hertfordshire³: according to his *Times Lamentation* (1599) Sir Charles Blount Lord Mountjoy was this time "the mean of his preferment." On 5 August 1602 he succeeded to the living of Syresham in Northamptonshire: this he appears to have retained until 1608⁴. In 1604 he was appointed perpetual curate of St Botolph's, Aldersgate (7 April)⁵. From 1605 to 1606 he was Vicar of Mayfield in Sussex⁶: then, as we have already seen, in 1609 he became Parson of Hartfield. Here he seems to have enjoyed the patronage of the youthful Earl of Dorset, Richard Sackville, and of his wife Lady Anne Clifford, the writer of the now famous Diary. By them he was presented in 1610 to the living of East Grinstead⁷, where he was Vicar until 1615, apparently dividing his time between his two cures. In 1612 a marriage licence was issued to him in London on 12 August to marry Mary, the widow of Gregory Seaton, stationer, of the parish of St Ann and

¹ *Biographical Register*, cited above.

² Restored, with her brother Gregory Fienes, in blood and honours, in 1558, she succeeded to his entailed estates on his death in 1594. She married Samson Lennard of Chevening in Kent: Gregory married Anne, daughter of Sir Richard Sackville.

³ *Biogr. Reg.*

⁴ *Biogr. Reg.*

⁵ Hennessy: *Novum Repertorium*.

⁶ *Biogr. Reg.*

⁷ Notes on East Grinstead, J. C. Stenning.

St Agnes, Aldersgate: the ceremony was performed at the church of St Mary Islington¹. She must, however, have been his second wife, as he had a son Abel (V.), born in 1602 while he was Rector of Syresham², and as his daughter Mary was married in 1617 to Thomas Grice of Littleton in Middlesex³.

From 1618 to 1624 he was Rector of Little Bytham in Lincolnshire (V.). His will was drawn up on 10 November 1624, and was proved in the Prerogative Court of Canterbury in 1625⁴. His second wife was apparently not alive then, but he was survived by his son Abel and his daughter Mary. To the former he left £300, to come to him at the age of thirty, together with all his books and a moiety of his linen and household stuff. Mary and her husband were made his executors, and he left bequests, amongst others, to his brothers Richard and Robert, and his cousin Thomas Topsell. He was buried at his old church of St Botolph, Aldersgate (V.).

I am indebted to Mr J. A. Venn for his kindness in allowing me to see his notes on Topsell for the forthcoming volume of *Alumni Cantabrigienses*. To this I owe the facts marked (V.), and also the certain identification of the Topsell of the 1625 will with the Topsell of the *Historie of Foure Footed Beastes*.

¹ 1612. Aug. 12. "Edward Topsell, Clerk, A.M., Minister of God's Word of St. Botolph, Aldersgate," licensed to marry "Mary Seaton of St. Ann and Agnes, Aldersgate." See *Allegations for Marriage Licences, 1611-1828*, ed. J. L. Chester: Harl. Soc. 1887.

² See A. Clark, *Registers of the University of Oxford*, II. ii. "1617. 21 Mar. Trin. Topsell, Abel, Northants. cler[ici] f[ilius] 15."

³ *Marriage Licences, cit. sup.*

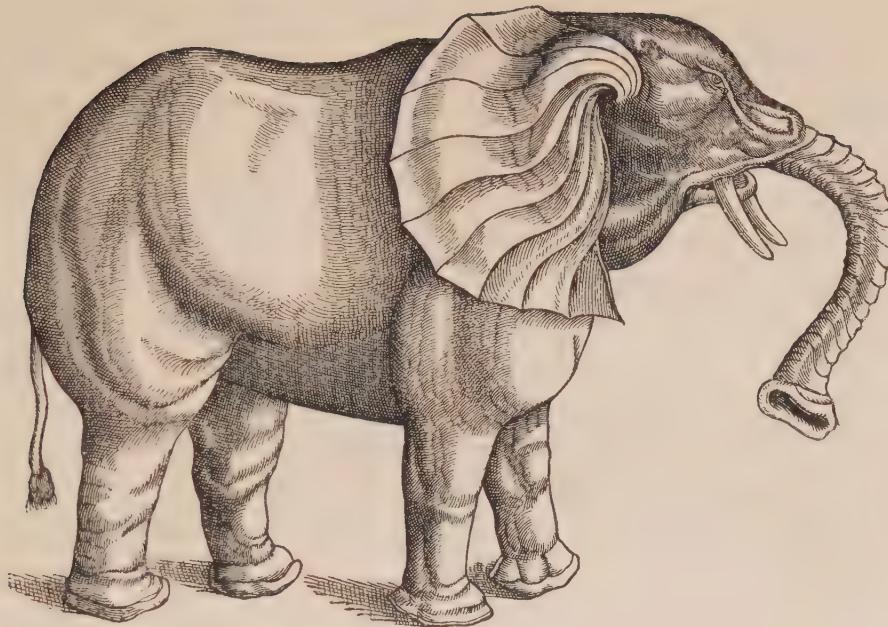
⁴ Copy at Somerset House: ref. 62 Clark.



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THE
ELE-
PHANT

There is no creature among al the Beasts of the world which hath so great and ample demonstration of the power and wisedome of almighty God as the Elephant: both for proportion of body and disposition of spirit; and it is admirable to behold, the industry of our auncient forefathers, and noble desire to benefit us their posterity, by serching into the qualities of every Beast, to discover what benefits or harmes may come by them to mankind: having never beene afraid either of the Wildest, but they tamed them; the fiercest, but they ruled them; and the greatest, but they also set upon them. Witnesse for this part the Elephant, being like a living Mountain in quantity & outward appearance, yet by them so handled, as no little dog became more serviceable and tractable.

They are bred in the whot Esterne countries, for by reason

they can endure no cold, they keepe onely in the East and South. Among all, the *Indian* Elephants are greatest, strongest, and tallest. They be also bred in *Africa*, in *Lybia*, much greater then a *Nysæan* Horsse, and yet every way inferiour to the *Indian*; for which cause, if an *African* Elephant do but see an *Indian*, he trembleth, and laboureth by all meanes to get out of his sight, as being guilty of their owne weakenesse.

There are Elephants also in the Ile *Taprobane*, and in *Sumatra*, in *African*. They are bred in *Lybia*, in *Æthiopia*, among the *Trogloditæ*, and in the Mountaine, *Atlas*, *Syrtes*, *Zames*, and *Sala*, the seven Mountaines of *Tingitania*, and in the Countrey of *Basman*, subject to the great *Cham*.

Of all earthly creatures an Elephant is the greatest: for in *India* they are nine cubits high, and five cubits broad; in *Africa* foureteen or fifteene ful spans, which is about eleven foot high and proportionable in bredth, which caused *Aelianus* to Write, that one Elephant is as big as three Bugils; and among these the males are ever greater then the females. In the kingdome of *Melinda* in *Affricke*, there were two young ones, not above sixe monthes old, whereof the least was as great as the greatest Oxe, but his flesh was as much as you shall find in two Oxen; the other was much greater.

Their colour is for the most part mouse-colour, or blacke; and there was one all white in *Ethiopia*: The skinne looketh pieled and scabby; it is most hard on the backe, but softer underneath the belly, having no covering of haire or gristes nor yet helpe by his taile to drive away the flies, for that evill doth this beast feele in his great body, but alway hath crevises in his skinne, which by their savour doe invite the little flies to a continuall feast, but when by stretching forth they have received the swarmes, by shrinking together again, they

inclose the flies and so kill them: so that these crevises in his skin, are unto him insteede of a mane, taile, and haire: yet there are some few haires which grow scattering uppon his hide, whereof some have beene brought out of *America* into Germany, which were two palmes long, but not so stiffe as Swines.

Their skinne is so hard and stiffe, that a sharpe sworde or iron cannot pierce it. Their head is very great, and the head of a man may as easily enter into their mouth, as a finger into the mouth of a Dog; but yet their eares and eyes are not æquivalent to the residew of their proportion: for they are smal, like the wings of a Bat or a Dragon, those of the *Ethiopian Sambri* want eares altogither. Their eyes are like the eyes of Swine, but very red, they have teeth of either side foure, wherewith they grinde their meate like meale, and they have also two other which hang forth beyond the residue, in the males downeward, and these are the greater and crooked; but in the females upwarde, and they are the smaller and straight: the one of them they keepe alway sharpe, to revenge injuries, and with the other they root up plants & trees for their meat: so that nature hath armed both sexes with these, for their chiefest defence; and with these the females are calved at the first, and indued from the mothers belly, and appeare so soone as they come foorth: the males not so quickly, but rather after the maner of bores and Sea-horsses, they hang out of their mouths, and grow to be ten foot long, whereof they make posts of houses in some countries, and cal them *Ebora*, that is, young yvory.

Vartomanus also saith, that he saw in the Isle of *Sumatra*, two Elephants teeth, which waighed three hundred six and thirty pounds. This is certain, that the teeth of those Elephants

which live in the marshes and watry places, are so smooth and harde, as they seeme intractable, and in some places they have holes in them, and againe certaine bunches as big as hailstones, which are so hard, as no art or instrument can worke upon them.

These yvory teeth have bene alway of great estimation among all the Nations that ever knew them, the Ethyopians payed for a tribute unto the king of Persia every 3. yeare twenty of these teeth hung about with gold and Jet-wood. These are sold by waight, and there be many which deceive the world with the bones of fishes instead hereof, but the true yvory is paler and heavier, and falling upon the ground will easily breake, whereas the bones of Fishes are more tenacious, light and strong.

The toungh is very small though broad, his truncke called *Proboscis* and *Promuscis*, is a large hollow thing hanging from his nose like skinne to the groundward: and when he feedeth it lyeth open, like the skin upon the bill of a Turkey-cock, to draw in both his meate and drinke, using it for a hand, and therefore improperly it is called a hand. For by it he receiveth of his keeper whatsoever he giveth him, with it he overthroweth trees, and wheresoever he swimmeth, through it he draweth breath. It is crooked, gristly, and inflexible at the roote nexte to the nose: within, it hath two passages, one into the heade and bodie by which he breatheth, and the other into his mouth, whereby he receiveth his meate: and herein is the woork of God most woonderfull, not onely in giving unto it such a diverse proportion and anatomie, but also giving him reason to knowe this benifite of it, that so long as he is in the water and holdeth up that trunck, he cannot perish.

With this hee fighteth in warre, and is able to take up a small piece of money from the earth: with it he hath beene seene to pull downe the toppe of a tree, which twenty foure men with a rope could not make to bend. With it he driveth away his hunters when he is chased, for he can drawe up therein a great quantity of water, and shoote it forth againe, to the amazement and the overthrow of them that persecute him. The Moores say that he hath twoe heartes, one where-withall he is incensed, and another whereby hee is pacified.

But the trueth is, as *Aristotle* in the dissection of the hearte observed, there is a double ventricle, and bone in the heart of an Elephant. He hath a Liver without any apparant gall, but that side of the liver being cut, whereon the gall shoulde lye, a certaine humour commeth foorth like a gall. Wherefore *Aelianus* sayth, he hath his gall in his maw-gutte, which is so full of sinewes, that one would thinke he had foure bellies; in this receiveth he his meate, having no other receptacle for it: his intralles are like unto a Swines, but much greater.

His Liver foure times so greate as an Oxes, and so all the residue excepte the Melte: he hath two pappes a little beside his breast under his shoulders, and not betweene his hinder legges or loynes, they are very small and cannot be seene on the side. The reasons hereof are given, first that he hath but two pappes, because he bringeth forth but one at a time, and they stand under his shoulders like an Apes, because hee hath no hoofes but distinct feet like a mannes, and also bicause from the breaste floweth more abundance of milke.

The genitall parte is like a Horses, but lesser then the proportion of his bodie affoordeth: the stones are not outwardly seene, because they cleave to his raines. But the Female hath

her genitall betwixte her thighes: the forlegges are much longer then the hinder legges, and the feet be greater. His legges are of equall quantity, both above and beneath the knees, and it hath anckle bones verie lowe. The articles doe not ascende so high as in other creatures, but kept low neere the earth. He bendeth his hinder legs like a mans when he sitteth, but by reason of his great waight hee is not able to bend on both sides together, but either leaneth to the right hand or to the left and so sleepeth: It is false that they have no joyns or articles in their legs, for when they please they can use, bend, and move them, but after they grow old, they use not to lie downe or straine them by reason of their great weight, but take their rest leaning to a tree: and if they did not bend their legs, they could never go any ordinary and stayed pace. Their feet are round like a horsses, but so as they reach from the middle every way two spans length, and are as broad as a bushell, having five distinct toes upon each foot, the which toes are very little cloven, to the intent that the foot may be stronger; and yet parted, that when he treadeth uppon soft grounde, the weyght of his body presse not downe the legge to deepe. Hee hath no nailes upon his toes, his taile is like an Oxes taile, having a little haire at the end, and the residue thereof peeled and without haire: He hath not any bristly hairs to cover his back: and thus much for their severall parts and their uses.

There is not any creature so capable of understanding as an Elephant, and therefore it is requisite to tarry somewhat the longer in expressing the severall properties, and naturall qualities thereof, which sundry and variable inclinations, can not choose but bring great delight to the reader. They have a wonderfull love to their owne Countrey, so as although they

be never so well delighted with divers meats and joyes in other places, yet in memory thereof they send forth teares, and they love also the waters, rivers, and marshes, so as they are not unfitly called *Riparii* such as live by the rivers sides: although they cannot swim by reason of their great and heavy bodies, untill they be taught. Also they never live solitary but in great flocks, except they be sicke or watch their yong ones, and for either of these they remaine adventurous unto death, the eldest leadeth the herd, and the second driveth them forward, if they meet any man they give him way, and goe out of his sight.

They live upon the fruits of plants and rootes, and with their truncks and heads, overthrow the tops of trees, and eat the boughes and bodies of them, and many times upon the leaves of trees he devoureth Chamæleons, whereby he is poisoned and dieth if hee eat not immedately a wilde Olive. They eat earth often without harme, but if they eat it sildome, it is hurtfull and procureth paine in their bellies; so also they eat stones. They are so loving to their fellowes, that they will not eat their meat alone, but having found a prey, they go and invite the residue to their feastes and cheere, more like to reasonable civill men, then unreasonable brute beasts. There are certaine noble melons in *Æthiopia*, which the Elephants being sharpe-smelling-beastes do winde a great way off, and by the conduct of their noses come to those Gardens of Melons, and there eat and devour them. When they are tamed they will eate Barlie either whole or grounde: of whole at one time is given them nine Macedonian Bushels, but of meale six, and of drinke eyther wine or water thirty Macedonian pintes at a time, that is fourteen gallons, but this is observed, that they drinke not wine except in warre, when

they are to fight, but water at all times, whereof they will not tast, except it be muddy and not cleare, for they avoid cleare water, loathing to see their owne shaddow therein; and therefore when the Indians are to passe the water with their Elephants, they choose darke and cloudy nightes wherein the moone affordeth no light. If they perceive but a mouse run over their meat, they will not eat thereof, for there is in them a great hatred of this creature. Also they wil eat dried Figges, Grapes, Onions, Bulrushes, Palmes, and Ivy leaves: There is a Region in India; called *Phalacrus*, which signifieth Balde, because of an herbe growing therein, which causeth every living thing that eateth thereof, to loose both horn and haire, and therefore no man can be more industrious or warie to avoide those places, then is an Elephant, and to beware every greene thing growing in that place when he passeth thorough it.

It will forbeare drinke eight daies together, and drinke wine to drunkennesse like an Ape. It is delighted above measure with sweet savours, oyntments, and smelling flowers, for which cause their keepers will in the Summer time lead them into the medowes of flowers, where they of themselves will by the quicknes of their smelling, chuse out and gather the sweetest flowers, and put them into a basket if their keeper have any; which being filled, like daintie and neat men, they also desire to wash, and so will go and seeke out water to wash themselves, and of their owne accord returne backe againe to the basket of flowers, which if they find not, they will bray and call for them. Afterward being led into their stable, they will not eat meat untill they take of their flowers and dresse the brimmes of their maungers therewith, and likewise strew their roome or standing place, pleasing themselves

with their meat, because of the savor of the Flowers stucke about their cratch, like dainty fed persons which set their dishes with greene hearbs, and put them into their cups of wine.

Their pace is very slow, for a child may overtake them by reason of their high and larg bodies (except in their feare) and for that cause they cannot swim: as also, by reason that the toes of their feet are very short and smallly divided. When they are brought into a ship, they have a bridge made of wood, and covered with earth, and greene boughes are set on either side, so that they immagine they go upon the land untill they enter into the ship; because the boughes keepe them from sight of the Sea. They are most chast, and keepe true unto their males without all inconstant love or seperation, admitting no adulteries amongst them, and like men which tast of *Venus* not for any corporall lust, but for desire of heires and successors in their families, so do Elephants, without all unchast and unlawfull lust, take their veneriall complements, for the continuation of their kind, and never above thrice in all their daies, either male or female suffer carnall copulation (but the female onely twice.) Yet is their rage great when the female provoketh them, and although they fight not among themselves for their females, (except very sildome) yet do they so burne in this fury, that many times they overthrow trees and houses in India by their tuskes, and running their head like a Ram against them, wherefore then they keepe them low & down by subtraction of their meat, & also bring some stranger to beat them.

The *Indians* separate the stables of the females far asunder from the males, because at that time they overthrowe their houses. They are modest and shamefast in this action, for

they seeke the Desarts, woodes, and secret places for procreation, and somtimes the waters, because the waters doe support the Male in that action, whereby hee ascendeth and descendeth from the backe of the female with more ease: and once it was seene, that in *Virgea* (a Countrey of the *Corascens*) two Elephants did engender out of *India*, otherwise they couple not out of their owne countreys: When they goe to copulation, they turne their heads towards the east, but whether in remembrance of Paradise, or for the *Mandragoras*, or for any other cause, I cannot tell: the female sitteth while she is coverd. They begin to ingender, the male at sixe, ten, twelve, fifteene or twenty yeare olde, the female not before ten yeares old: They couple but five daies in two yeares, and never after the female is filled till she have beene cleare one whole yeaer, and after the second copulation, he never more toucheth his female.

The time of their going with yong is according to some two years, and according to other three, the occasion of this diversity is, because their time of copulation cannot certaintly be knowne, because of their secrecy, for the greater bodies that beasts have, they are the lesse fruitfull. She is delivered in great paine, leaning upon her hinder Legges. They never bring forth but one at a time, and that is not much greater then a great cow-calf (of three monthes old,) which she nourisheth sixe or eight yeaer. As soone as it is Calved, it seeth and goeth, and sucketh with the mouth, not with the trunke, and so groweth to a great stature.

The females when they have calved are most fierce, for feare of their young ones; but if a man come and touch them, they are not angry, for it seemeth they understand that he toucheth them not for any desire to take or harme them, but

rather to stroke and admire them. Sometimes they goe into the Water to the belly and there calve for feare of the Dragon: the male never forsaketh her, but keepeth with her for the like feare of the Dragon, and feede and defend their young ones with singular love and constancye unto death: as appeareth by the example of one, that heard the braying of her calfe fallen into a ditch and not able to arise, the female ranne unto it, and for hast fell downe uppon it, so crushing it to death, and breaking her owne Necke with one and the same violente love.

There are Dragons among the *Aethiopians*, which are thirty yards or paces long, these have no name among the inhabitants but Elephant-killers. And among the *Indians* also there is an inbred and native hatefull hostility betwixte Dragons and Elephants: for which cause the Dragons being not ignorant that the Elephants feed upon the fruites and leaves of green trees, doe secretly convay them selves into them or to the toppes of rockes: covering their hinder part with leaves, and letting his head and fore part hang downe like a rope. On a suddaine when the Elephant commeth to crop the top of the tree, she leapeth into his face, and diggeth out his eies, and because that revenge of malice is to little to satisfie a Serpent, she twineth her gable-like-body about the throat of the amazed Elephant, and so strangleth him to death.

Againe they marke the footsteps of the Elephant when he goeth to feed, and so with their tailes, net in and intangle his legs and feet: when the Elephant perceiveth and feeleth them, he putteth downe his trunke to remove and unty their knots and ginnes; then one of them thrusteth his poisoned stinging-head into his Nostrils, and so stop up his breath, the other

prick and gore his tender-belly-parts. Some againe meet him and flye upon his eies and pull them foorth, so that at the last he must yeeld to their rage, and fall downe upon them, killing them in his death by his fall, whom he could not resist or overcome being alive: and this must be understood, that forsomuch as Elephants go togither by flockes and heards, the subtil Dragons let the foremost passe, and set upon the hindmost, that so they may not be oppressed with multitude.

Also it is reported that the blood of an Elephant is the coldest blood in the world, and that Dragons in the scorching heate of Summer, cannot get anything to coole them, except this blood; for which cause they hide themselvs in rivers and brooks whether the Elephants come to drinke, and when he putteth downe his trunke they take hold thereof, and instantly in great numbers leap up unto his eare, which is naked, bare, and without defence: where out they sucke the blood of the Elephant untill he fall downe dead, and so they perish both together.

Of this blood commeth that ancient *Cinnabaris*, made by commixture of the blood of Elephants and Draggons both together, which alone is able and nothing but it, to make the best representation of blood in painting. Some have corrupted it with Goats-blood, and call it *Milton*, and *Mimum*, and *Monochroma*: it hath a most rare and singuler vertue against all poysons, beside the unmatcheable property aforesaid.

The females are far more strong, chearefull, and couragious then the males, and also they are apt to beare the greater burthens; but in War the male is more gracefull and acceptable, because he is taller, giving more assured ensignes of victory and fortitude: for their strength is admirable, and *Vartoman* affirmeth, that he saw three Elephants with their

onely heades, drive a great ship out of the Sea-water where it was fastened unto the shore. When he is most loaded he goeth surest, for he can carry a wooden Tower on his backe with thirty men therein, and their sufficient foode and warlike instruments.

The *Trogloditæ* hunt and take Elephants: they climbe up into the trees, and there sit till the flockes of Elephantes passe by, and upon the last, the Watch-man suddenly leapeth (with great courage) taking hold upon his taile and so slyding down to his Legges, and with a sharpe Axe which he hath hanging at his backe cutteth the Nerves and sinnewes of his Legges with so great celerity, that the beast cannot turne about to relieve it selfe, before shee be wounded and made unable to revenge her harme, or prevent her taking: and sometimes she falleth downe on the wounded side, and Crusheth the Hunter-watch-man to death, or else with her force in running, dasheth out his braines against a tree.

The Elephant eaters (called *Elephantophagi*) doe observe the like pollicy, for by stealth and secretly they set uppon the hindmost, or else the wandring solitary Elephant, and cutte his sinnewes, which causeth the beast to fall downe, whom presently they beheade, and afterward they eat the hinder parts of this Beast so cast downe and taken.

Other among the aforesaid *Troglodytæ*, use a more easie, cunning and lesse perillous kind of taking Elephants; for they set on the ground very strong charged bent-bowes, which are kept by manye of their strongest young men, and so when the flockes of Elephants passe by, they shoothe their sharpe arrowes dipped in the gall of Serpents, and wound some one of them, and follow him by the blood, untill he be unable to make resistance. There are three at every bowe, two which hold it,

and one that draweth the string. Other againe, watch the trees whereunto the beast leaneth when he sleepeth, neere some Waters, and the same they cutte halfe asunder, whereunto when hee declyneth his bodye, the Tree is overturned and the Beast also, and beeing unable to rise againe because of the short Nerves and no flexions in his Legs, there he lyeth, till the Watch-man come and cut off his head.





This word *Lamia* hath many significations, being taken sometimes for a beast of *Lybia*, sometimes for a fish, and sometimes for a Spectre or apparition of women called *Phairies*. And from hence some have ignorantly affirmed, that either there were no such beastes at all, or else that it was a compounded monster of a beast and a fish, whose opinions I will briefly set downe. *Aristophanes* affirmeth, that he heard one say, that he saw a great wilde beast having severall parts resembling outwardly an Oxe, and inwardly a Mule, and a beautifull woman, which he called afterwards *Empusa*.

THE LAMIA

When *Appollonius* and his companions travailed in a bright Moone shine night, they saw a certaine apparition of *Phairies*, in latine called *Lamiae*, and in Greeke *Empusae*, changing themselves from one shape into another, being also sometimes visible, and presently vanishing out of sight againe: as soone

as he perceaved it, he knew what it was and did rate it with very contumelious and despightfull words, exhorting his fellowes to do the like, for that is the best remedie against the invasion of Phairies. And when his companions did likewise raile at them, presently the vision departed away.

The Poets say, that *Lamia* was a beautifull woman, the daughter of *Bellus* and *Lybiæ*, which Jupiter loved, bringing her out of *Lybia* into *Italie*, where he begot upon hir many sonnes, but Juno jealous of her husband, destroied them as soone as they were borne, punishing *Lamia* also with a restlesse estate, that she should never be able to sleepe, but live night and day in continuall mourning, for which occasion she also stealeth away and killeth the children of others, whereupon came the fable of changing of children: Jupiter having pitty upon her, gave exemptile eyes that might be taken in and out at hir own pleasure, & likewise power to be transformed into what shape she would: And from hence also came the fained names of *Acho*, and *Alphito*, wherewithall women were wont to make their children afearde, according to the verses of *Lucilius*.

*Terricolas Lamias, fauni quas Pompilii q;
Instituere numae tremit has, etc.*

Of these, *Angelus Policianus* relateth this old wives story, in his preface uppon *Aristotles* first booke of *Analitickes*, that his grand-mother tolde him when he was a childe, there were certaine *Lamiæ* in the wildernes, which like Bug-beares would eat up crying boies, and that there was a little Well neare to *Fesulanum*, being very bright, yet in continuall shaddow, never seeing Sun, where these Phairy women have their habitation, which are to be seene of them which come thither for water.

Plutarch also affirmeth, that they have exemptile eies as aforesaid, and that as often as they go from home, they put in their eies, wandring abroad by habitations, streetes, and crosse waires, entring into the assemblies of men, and prying so perfectly into every thing, that nothing can escape them, be it never so well covered: you wil thinke (saith hee) that they have the eies of Kites, for there is no smal mote but they espie it, nor any hole so secret but they find it out, and when they come home againe, at the very entrance of their howse they pul out their eies, and cast them aside, so being blinde at home, but seeing abroad. If you ask me (saith he) what they do at home, they sit singing and making of wool, and then turning his speech to the *Florentines* speaketh in this manner: O ye Florentines, did you ever see such Phairies, which were busie in prying into the affaires of other men, but yet ignorant of their own? Do you denie it? yet do there commonly walke uppe and downe the Cittie, phairies in the shapes of men.

There were two women called *Macho*, and *Lamo*, which were both foolish and madde, and from the strange behaviours of them, came the first opinion of the Pharies: there was also an auncient *Lybian* woman called *Lamia*, and the opinion was, that if these Pharies had not whatsoever they demaunded, presently they would take away live children, according to these verses of Horace.

Nec quodcumque volet, poscat sibi fabula credi
Neu pransæ *Lamiae* vivum puerum extrahat alvo.

It is reported of *Menippus* the Lycian, that he fell in love with a strange woman, who at that time seemed both beautifull, tender, and rich, but in truth there was no such thing, and

all was but a fantastical ostentation; she was said to insinuate her selfe into his familiaritie, after this manner, as he went upon a day alone from *Corinth* to *Senchrea* hee met with a certaine phantasme or spectre like a beautifull woman, who tooke him by the hand, and told him that she was a *Phœniecean* woman, and of long time had loved him dearely, having sought many occasions to manifest the same, but could never find opportunitie untill that day, wherefore she entreated him to take knowledge of her house which was in the Suburbes of *Corinth*, therewithall pointing unto it with her finger, and so desired his presence: The young man seeing himselfe thus wooed by a beautifull woman was easily overcome by her allurements, and did oftentimes frequent her company.

Ther was a certaine wise man and a Philosopher which espied the same, and spake unto *Menippus* in this manner. O faire *Menippus* beloved of beautifull women, art thou a serpent and dost nourish a serpent? by which words he gave him his first admonition, or incling of a mischiefe; but not prevayling, *Menippus* purposed to marry with this spectre, her house to the outward shew being richly furnished with all manner of houshold goods, then said the wise man againe unto *Menippus*, this gold, silver, and ornaments of house, are like to *Tantalus* Apples, who are said by *Homer* to make a faire shew, but to containe in them no substance at all: even so whatsoever you conceave of this riches, there is no matter or substance in the things which you see, for they are onely inchaunted images and shadowes, which that you may beleeve, this your neate bride is one of the *Empusæ*, called *Lamiae* or *Mormoliciæ* wonderfull desirous of copulation with men, and loving their flesh above measure, but those whom they doe

entice, with their veneriall marts, afterwards they devoure without love or pittie, feeding upon their flesh: at which words the wise man caused the gold and silver plate and housshold stuffe, Cookes and servants, to vanish all away; Then did the spectre like unto one that wept, entreat the wise man that he would not torment her, nor yet cause her to confesse what manner of person she was, but he on the other side being inexorable, compelled her to declare the whole truth, which was, that she was a Phairy, and that she purposed to use the companie of *Menippus*, and feede him fat with all manner of pleasures, to the entent that afterward she might eate up and devour his body, for all their kinde love was but onely to feede upon beautifull yong men.

These and such like stories and opinions there are of Phairies, which in my judgement arise from the præstigious apparitions of Devils, whose delight is to deceive and beguile the minds of men with errour, contrary to the truth of holye Scripture, which doeth no where make mention of such inchaunting creatures; and therefore if any such be, we will holde them the workes of the Devill, and not of God, or rather I beleeve, that as Poets call Harlots by the name of *Charibdis*, which devoureth and swalloweth whole shippes and Navies, aluding to the insatiable gulph of the Sea, so the *Lamiae* are but beautifull alligories of beautifull Harlettes, who after they have had their lust by men, doth many times devour and make them away, as we read of *Diomedes* daughters, and for this cause also Harlots are called *Lupæ*, shee-Wolves, and *Lepores*, Hares.

To leave therefore these fables, and come to the true description of the *Lamia*, we have in hand. In the foure and thirty chapter of Esay, we do find this called a beast *Lilith* in the Hæbrew, and translated by the auncients *Lamia*, which

is there threatned to possesse *Babell*. Likewise in the fourth chapter of the Lamentations, where it is said in our English translation, that the Dragons lay forth their brests, in Hæbrew they are called *Ehannum*, which by the confession of the best interpreters, cannot signifie Dragons, but rather sea-calves, being a generall word for strange wilde beasts. How be it the matter being wel examined, it shall appeare that it must needes be this Lamia, because of her great breastes, which are not competible, either to the Dragon or Sea-calves; so then we will take it for graunted, by the testimony of holy Scripture, that there is such a beast as this. *Crisostomus Dion* also writeth that there are such beasts in some part of Libia, having a Womans face, and very beautifull, also very large and comely shapes on their breasts, such as cannot bee counterfeited by the art of any painter, having a very excellent colour in their fore parts without wings, and no other voice but hissing like Dragons: they are the swiftest of foote of all earthly beasts, so as none can escape them by running, for by their celerity they compasse their prey of beastes, and by their fraud they overthrow men. For when as they see a man, they lay open their breastes, and by the beauty thereof, entice them to come neare to conference, and so having them within their compasse, they devoure and kill them: unto the same things subscribe *Cælius* and *Giraldus*, adding also, that there is a certaine crooked place in Libia neare the Seashore, full of sand like to a sandy Sea, and all the neighbor places thereunto are deserts.

If it fortune at any time, that through shipwrack men come there on shore, these beasts watch uppon them, devouring them all, which either endevour to travell on the land, or else to returne backe againe to Sea, adding also that when they

see a man they stand stone still, and stir not til he come unto them, looking down upon their breasts or to the ground, whereupon some have thought, they seeing them at the first sight have such a desire to come neare them, that they are drawne into their compasse, by a certaine naturall magicall witch-crafte: but I cannot approve their opinions, either in this or in that, wherein they describe him with horsses feet, and hinder parts of a serpent, but yet I graunt that he doth not onely kill by biting, but also by poysoning, feeding upon the carcasse which hee hath devoured: His stones are very filthy and great, and smel like a Sea-calves, for so *Aristophanes* writing of *Cleon a Corior*, and lustfull man, compareth him to a Lamia, in the greatnesse and filthinesse of his stones, the hinder parts of this beast are like unto a Goate, his forelegs like a Beares, his upper parts to a woman, the body scaled all over like a Dragon as some have affirmed by the observation

of their bodies, when *Probus* the Emperor brought them forth into publike spectacle: also it is reported of them, that they devoure their own young ones, and therefore they derive their name *Lamia* of *Lamiando*, and thus much for this beast.

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THE
PHÆNIX

The birds of Æthiopia and India, are for the most part of diverse colours, and such as a man is hardly able to decipher and describe. But the Phœnix of Arabia passeth all others. Howbeit, I cannot tell what to make of him: and first of all, whether it be a tale or no, that there is never but one of them in the whole world, and the same not commonly seen. By report he is as big as an Ægle: for colour, as yellow & bright as gold; (namely, all about the neck;) the rest of the bodie a deepe red purple: the taile azure blew, intermingled with feathers among, of rose cornation colour: and the head bravely adorned with a crest and pennache finely wrought; having a tuft and plume thereupon, right faire and goodly to be seene. *Manilius*, the noble Romane Senatour, right excellently well seene in the best kind of learning and litterature, and yet never taught by any, was the first man of the long Robe, who wrote of this bird at large, & most exquisitely. Hee reporteth, that never man was knowne to see him feeding: that in Arabia hee is held a sacred bird, dedicated unto the Sunne: that hee liveth 660 yeares: and when hee groweth old, and begins to decay, he builds himselfe a nest with the twigs and branches of the Canell or Cinamon, and Frankincense trees: and when he hath filled it with all sort of sweet Aromaticall spices, yeeldeth up his life thereupon. He saith moreover, that of his bones & marrow there breedeth at first as it were a little worme: which afterwards proveth to bee a pretie bird. And the first thing that this yong new Phœnix doth, is to performe the obsequies of the former Phœnix late deceased: to translate and carie away his whole nest into the city of the Sunne neere Panchæa, and to bestow it full devoutly there upon the altar. The same *Manilius* affirmeth, that the revolution of the great yeare so much spoken of, agreeth just with the life of this

bird: in which yeare the starres returne againe to their first points, and give signification of times and seasons, as at the beginning: and withall, that this yeere should begin at high noone, that very day when the Sunne entreth the signe *Aries*. And by his saying, the yeare of that revolution was by him shewed, when *P. Licinius* and *M. Cornelius* were Consuls. *Cornelius Valerianus* writeth, That whiles *Q. Plautius* and *Sex. Papinius* were Consuls, the Phœnix flew into Ægypt. Brought he was hither also to Rome in the time that *Claudius Cæsar* was Censor, to wit, in the eight hundred yeare from the foundation of Rome: and shewed openly to bee seene in a full hall and generall assembly of the people, as appeareth upon the publicke records: howbeit, no man ever made any doubt, but he was a counterfeit Phœnix, and no better.

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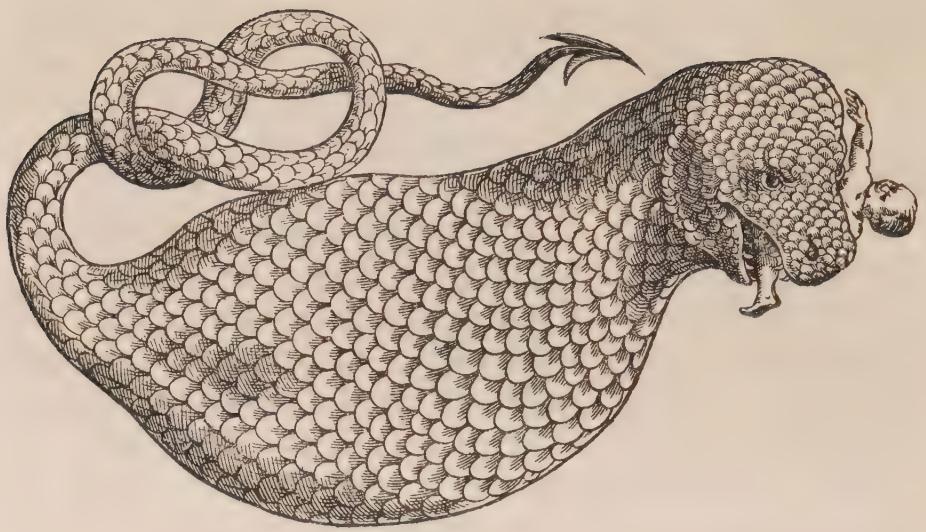


A WILDE
BEAST
IN THE
new-found
world
called Su

There is a region in the new-found world, called *Gigantes*, and the inhabitants thereof are called *Pantagones*; now becaus their countrey is cold, being far in the South, they cloath themselves with the skins of a beast called in their owne toong *Su*, for by reason that this beast liveth for the most part neere the waters, therefore they cal it by the name of *Su* which signifieth water. The true image thereof as it was taken by *Thevetus*, I have heere inserted, for it is of a very deformed shape, and monstrous presence, a great ravener and an untamable wilde beast. When the hunters that desire her skinne set upon her, she flyeth very swift, carrying her yong ones upon her back, and covering them with her broad taile: now forsomuch as no Dogge or man dareth to approach neere unto her, (because such is the wrath therof, that in the pursuit

she killeth all that commeth neare hir:) the hunters digge severall pittes or great holes in the earth, which they cover with boughes sticks, and earth, so weakly that if the beast chance at any time to come upon it, she and her young ones fall down into the pit and are taken.

This cruell, untamable, impatient, violent, ravening, and bloody beast, perceiving that her naturall strength cannot deliver her from the wit and policy of men her hunters, (for being inclosed, shee can never get out againe,) the hunters being at hande to watch her downfall, and worke her overthrow, first of all to save her young ones from taking & taming, she destroyeth them all with her owne teeth; for there was never any of them taken alive, and when she seeth the hunters come about her, she roareth, cryeth, howleth, brayeth, and uttereth such a fearefull, noysome, and terrible clamor, that the men which watch to kill her, are not thereby a little amazed, but at last being animated, because there can be no resistance, they approch, and with their darts and spears wound her to death, and then take off her skin, and leave the carcasse in the earth. And this is all that I finde recorded of this most savage beast.



THE BOAS The Latines call it *Boa* and *Boua* of *Bos*, because by sucking Cowes milke it so encreaseth, that in the end it destroyeth all manner of herdes, Cattell and Regions. And our domesticall Snakes and Adders, will also sucke milke from Kine, as in all the Nations of the world is most manifest to them that will observe the same.

The Italians doe usually call them, *Serpeda de Aqua*, a Serpent of the water, and therefore all the Learned expound the Greeke word *Hydra* for a Boas. *Cardan* saith, that there are of this kind in the kingdome of *Senega*, both without feet & wings, but most properly they are now found in Italy, according to these verses.

*The Boas Serpent which Italy doth breed,
Men say, upon the milk of Cowes doth feede.*

Their fashion is in seeking for their prey among the heardes, to destroy nothing that giveth suck so long as it will

live, but they reserve it alive untill the milk be dried up, then afterward they kill & eate it, and so they deale with whole flocks & heards. The poyson of it, saith *Festus*, maketh tumour & swelling in the body, whereunto all others agree, except *Albertus*, who in this poynt agrees not with himselfe, for in one place hee saith that they are venomous, & their teeth also like other Dragons, in another place he saith, their poyson is very weake, and not to be regarded, because they be Dragons of the third order or devision. They goe all upon their belly, and so I will conclude their story with *Mantuan*.

Turpi Boa flexilis alvo.

that is to say,

The filthy Boas on his belly mooves.



THE LYNX Our Country men call it *Luzarne*, it is doubtfull whether we should call it *Leunce*, or *Lynx*, in the affinity of the words. His skinne is used by Noble-men, and is sold for a great price. He is angry at none but them which offer him injury, his voice is like a cats, when he would snatch away the food from his fellow. He is loving and gentle unto his keeper, and not cruell unto any man.

There be some that have thought, that Panthers, Pardals, Linxes, or Tygers, hadde bin all of the kind of cats, because of a mutuall resemblance in the greatnesse and strength of their nailes, in the distinction of their skinnes, which are partye coloured and faire, having also a round head, a short face, a long taile, a nimble body, a wilde mind, and gette their meat by hunting: but heerein I leave every man to his owne best liking and opinion: for when we have done our best to expresse their natures and severall properties, it shalbe ydle to spend time about disputation to what ranke or order, every beast ought to be referred.

The Linx therefore biteth most cruelly and deepe, and

therefore is accounted a Beast as ravening as a wolfe, but more crafty, they get up into trees, and from them leape downe upon very great beastes, and destroy them, beeing enemies both to men and beasts, and at their pleasure, according to necessity, set upon both.

They are taken somtimes in Germany, in the dutchy of *Wertinberg*, and that it was once credibly affirmed, one of them leaped downe from a tree uppon a countrey man, as he passed under the same tree, but being weary, and having an axe on his necke, he received her on the sharp edge thereof, and so killed her, otherwise she woulde soone have killed him.

They live in the mountaines also, where they are killed by poison, or else hunted by armed men on horse-back, and included with multitudes, for their hunting is perilous, and therefore they must be inclosed with great company. Some take them with ditches as we heard before Lyons were taken, others in snares or ginnes laide uppon the rockes, and stones, and whensoever they are hunted with Dogs, they run directly to the woods or to the next trees, wherein they are killed by gun-shot.

In the Summer time they are very weake and live among the Rockes, never strayinge farre from their owne lodging, hurting no man untill the autumn. They hunt wilde goats, whom they follow from Rocke to rocke, leaping as fast, or faster then the Goates. They hunt also wilde cats and Hares, and some other little beasts, but the greatest Linxes hunt Hartes and Asses, and their manner is as wee have saide already, to get up into trees, and there to ly in waite for their prey, untill they espy it under the boughes, and then suddenly leape into the necke thereof, whether it be a man or a great Beast, wherein they fix their clawes so fast, that no

violence can shake them off, but with the sharpenesse of their teeth, bite into the scull, and eate out the braines to the utter destruction of the man or beaste, whomsoever they light upon, but if it be a small beast, they eate the whole body thereof, and not onely the braines.

Yet this is a wonderfull secret in their nature, that although they be long afflicted with hunger, yet when they eate their meate, if they heare any noise, or any other chaunce cause them to turne about from their meat, out of the sight of it, they forgette their prey, notwithstanding theyr hunger, and goe to seeke another bootey, never remembraing that which they had before them, nor yet returne backe againe to eate thereof.

It is thought that of all beastes they see most brightly, for the poete faine, that their eie-sight pierceth through every solid body, although it be as thicke as a wall; yet if you offer unto it any thinge which is transparent, it is much offended, and sometimes blinded, but I cannot tell, whether the sight be attributed to the Linxe truely accordeinge to nature, or fabulously in imitation of the poeticall fiction of *Lynceus*, of whome it was saide in auncient time, that hee sawe thorough stone Wallles, of whome *Horace* writeth thus:

*Non possis oculo, quantum contendere lynceus
Non tamen id circa, contemnas lippus in ungi.*

Marcus Tullius also saith in this manner, in the admiration of *Lynceus* eye-sight, as thogh darkenes did not hinder it, *quis est tam lynceus qui in tantis tenebris nihil offendat*. *Apollonius* saith, that so great was the perfection of this mans eye-sight, as he was beleived to see perfectly downe into the earth and what was don in Hell. *Plutarch* saith, that he could see thrugh trees & rocks.

But the truth is, that *Lynceus* of whom there is so many fables of his eiesight, was the first that found out the mines of gold, silver and Brasse in the earth, and therefore simple people seeing him bring golde and silver out of the earth, and comming now and then upon him while he was a digging deepe for it, using the light of Candles, which he never brought out of the pits, they foolishly imagined, that by the sight of his eies he was first of all led to seeke for those treasures and from hence came the common proverb. *Lynceo perspicacior*, for a man of excellent eye-sight; and to conclude others say, that *Lynceus* could see the new Moone the same day or night that she changed, and that therefore the fame of his eye-sight came so to be celebrated, because never any mortall man saw that sight himselfe excepted. And from these fables of *Lynceus* came the opinion of the singular perspicacity of the beast Linx: of whom as I said before, as the sight is very excellent, and so farre excelling men, (as Galen saith) like as is also the sight of *Egles*, so I do not hold any such extraordinarie and miraculous sence to be in this beast, after any other manner, then the Poets did feigne it to be in *Lynceus*, except as before said, *Omnes imbeciliore sumus cernendi potestate, si aquilarum et Lyncis, acuminibus conferamur.* And therefore the proverb before spoken of, may as well bee applyed metapheically to the beast Linxe, as poetically to the man *Lynceus*, and so much may suffice for the sight. It is reported also that when they see themselves to be taken they do send forth teares and weepe very plentifully. Their urine they render all backewards, not onely the female but the male also, wherein they differ from all other beasts: and it is said of them, that they knowing a certaine vertue in their urine, do hide it in the sand, and that thereof commeth a certaine pretious stone

called *Lyncurium*, which for brightnesse resembleth the Amber, and yet is so congealed and hardned in the sand that no carbuncle is harder, shining like fire, wherewithall they make sealing rings. But they say that of the male commeth the fiery, and yellowe Amber, and of the female commeth the white and pale Amber.

The skins of Linxes are most pretious, & used in the garments of the greatest estates, both Lords, Kings, and Emperors, and for that cause are sold very deare; The clawes of this beast, especially of the right foote, which hee useth instead of a hand, are encluded in silver, and sold for nobles a peece, and for Amulets to bee worne against the falling sicknesse. The love of these beasts to their young ones is very great, like as the Pardals, Lions, and Tygers. The king of *Tartaria* hath tame Linxes which he useth in hunting instead of dogs. The ancient Pagans dedicated this beast to *Bacchus*, feigning that when he triumphed in his chariot of vine branches, hee was drawne by Tygers, and Linxes. And therefore *Virgill* saith,

Quid Lynces Bacchi variae,

And *Ovid*:

Victa racemifero, Lyncas dedit India Baccho.





THE
LYON

Being now come to the discourse of the Lyon (justly stiled by all writers the King of beastes,) I cannot chuse but remember that prettie fable of Esope, concerning the societie and honor due unto this beast. For (saith he) the Lyon, Asse, and the Fox entered league and friendship together, and foraged abroad to seeke convenient booties, at last, having found one and taken the same, the Lyon commanded the Asse to make devision thereof, the silly Asse regarding nothing but societie and friendship, and not honor and dignitie, parted the same into three equall shares; one for the Lyon, an other for the Fox, and the third for himselfe: Whereat the Lyon disdaining, because hee had made him equall unto the residue, presently fell upon him and toare him in peeces; then bidding the Fox to make the devision, the craftie Fox devided the prey into two parts, assigning unto the Lyon almost the whole bootie, and reserving to himselfe a very small portion; which being allowed by the Lyon, he asked him, who taught him to make such a partition,

marry (quoth the Fox) the calamitie of the Asse, whom you lately toare in peeces.

In like manner I would loath to be so simple, in sharting out the discourse of the Lyon, as to make it equall with the treatise of the beasts lately handled, but rather according to the dignitie thereof, to expresse the whole nature, in a large and copious tractate. For such is the rage of illiterate or else envious men, that they would censure me with as great severitie, if I should herein like an Asse forget my selfe (if I were in their power) as the Lyon did his colleague for one foolish partition.

And therefore as when *Lisimacus*, the sonne of *Agathocles*, being cast by *Alexander* to a Lyon to be destroyed, because he had given poyson to *Calistines* the Philosopher, that was for the ending of his miserie, who was included by the said *Alexander* in a cave to be famished to death; upon some sleight displeasure the said *Lisimacus*, being so cast unto the Lyon, did not like a cowardly person offer himselfe to his teeth, but when the Lyon came gaping at him to devoure him, having wrapped his arme in his linnen garment, held him fast by the tongue, untill he stopped his breath, and slew him; for which cause, he was ever afterwards the more loved and honored of *Alexander*, having at the time of his death, the commaund of all his treasure. In like sort I will not be afraid, to handle this Lyon, and to looke into him both dead and alive, for the expressing of so much of his nature, as I can probably gather out of any good writer.

All the countries in the East and South, lying under the heate of the Sun, do plentifully breed lions, and except in whot countries they breed seldome, and therefore the lions of *Fesse*, *Temesna*, *Angad*, *Hippo*, and *Tunis*, are accounted the most

noble and audatious lions of Affrick, because they are whot countries. But the lions of colder countries have not halfe so much strength, stomack, and courage. These Libian lions have not halfe so bright haire as others, their face and necke, are very horrible rough, making them to looke fearefully, and the whole colour of their bodies betwixt browne and blacke; *Appolonius* saw lions also beyond *Nilus*, *Hiphasis*, and *Ganges*: and *Strabo* affirmeth that there are lions about *Meroe*, *Astapæ*, and *Astabore*, which lions are very gentle, tame, and fearefull, and when the dog star called (*Canis Sirius*) doth appear, wherof commeth the dog daies, that then they are drove awaie by the bitings of great gnats.

Aethiopia also breedeth Lyons, being blacke coloured, having great heads, long hair, rough feet, fiery eies, and their mouth betwixt red and yellow. *Silicia*, *Armenia*, and *Parthia*, about the mouth of *Ister*, breed many feareful Lyons, having great heads, thick and rough neckes and cheekes, bright eies, and eye-lids hanging down to their noses. There are also plenty of lyons in *Arabia*, so that a man cannot travell neare the city *Aden* over the mountaines, with any security of life, except he have a hundred men in his company. The Lions also of *Hircania* are very bold and hurtfull, and *India* the mother of al kinde of beasts, hath most blacke, fierce, and cruell Lyons. In *Tartaria* also, and the kingdome of *Narsinga*, and the Province of *Abasia*, are many Lyons, greater then those of *Babilon* and *Siria*; of divers and sundry intermingled colours, both white, blacke and red.

The colour of Lyons is generally yellowe, for these before spoken of, blacke, white and red are exorbitant: Their haire some of them is curled, and some of them long, shaggy, and thin, not standing upright, but falling flatte, longer before,

and shorter behinde, and although the curling of his haire be a token of sluggish timidity, yet if the haire bee long and curled at the top onely, it pretendeth generous animosity. So also if the haire be hard: (for beasts that have soft haire, as the Hart, the Hare, & the Sheep), are timerous, but they which are harder haired, as the Boare and the Lyon, are more audacious and fearelesse.

There is no foure-footed beaste, that hath haires on his neather eye-liddes like a man, but in stede thereof, either their face is rough all over as in a Dogge, or else they have a foretop as a horse and an Asse, or a mane like a lion. The Lyonesse hath no mane at all, for it is proper to the male, and as long haires are an ornament to a horses mane, so are they to the necke and shoulders of a Lyon; neither are they eminent but in their full age, and therefore *Pliny* said: We wonder at the Tower-bearing shoulders of Elephantes, and the long hanging manes of Lions. And *Aelianus* in *orationis*, Nature hath honored the Male, even in creatures without reason, to be distinguished from the female, as the mane of the male Lyon, and the combe of the male Serpent do from their females.

The face of a Lyon is not round as some have imagined, and therefore compared it unto the Sunne, because in the compasse thereof the haires stand out eminent like Sunne-beames, but rather it is square figured like as his forehead, which *Aristotle* saith, you may chuse whether you will cal it a forehead or *Epipedon frontis*: that is, the superficies of a forehead: for like a cloud it seemeth to hange over his eies and nose, and therefore the Germans call a man that looketh with such a countinane, *Niblen* or *Nubilare*, to be cloudy, and it betokeneth either anger or sorrow: also it is called *Scithicus*

aspectus, because the *Scithians* were alwaies wont to looke as though they were ready to fight. The eies of a Lyon are red, fiery, and hollow, not very round nor long, looking for the most part awry; wherfore the Poets stile the Lionesse *Torva leæna*. The pupils or aples of the eie shine exceedingly, insomuch as beholding of them, a man would thinke hee looked upon fire.

His upper eie-lid is exceeding great, his Nose thick, and his upper chap doth not hang over the neather, but meete it just: his mouth very great, gaping wide, his lippes thinne, so that the upper partes fall in the neather, which is a token of his fortitude: his teeth like a Wolves and a Dogges, like sawes, losing or changing onely his canine teeth, the tongue like a Cats or leopards, as sharpe as a file, wearing through the skinne of a man by licking; his Necke very stiffe because it consisteth but of one bone without joynts, like as in a Wolfe and an *Hyæna*, the flesh is so hard as if it were all a sinnew: Ther are no knuckles or turning joyntes in it called *Spondyli*, and therefore he cannot looke backward.

The greatnessse and roughnesse of his Necke betokeneth a magnanimous and liberall mind, nature hath given a short Necke unto the Lyon, as unto Beares and Tygers, because they have no need to put it downe to the earth to feede like an Oxe, but to lift it up to catch their prey. His shoulders and brestes are very stronge, as also the forepart of his body, but the members of the hinder part do degenerate. For as Pliny saith, the chiefeſt force of a Lion is in his breast.

The part about his throat-bole is loose and soft, and his *Metaphrenon* or part of his backe against his hart (so called) betwixt his shoulder-blades, is very broad. The backbone and ribs are very strong, his ventricle narrow, and not much

larger then his maw. He is most subject to wounds in his flancke, because that part is weakest, in all other parts of his body he can endure many blowes.

About his loines and hip-bone he hath but little flesh. The lionesse hath two udders in the midest of her belley, not because she bringeth forth but two at a time, (for somtimes she bringeth more, but because she aboundeth in Milke, and her meat which she getteth seldome,) and is for the most parte fleshe turneth all into milke. The taile of a Lyon is very long, which they shake oftentimes, and by beating their sides therewith, they provoke themselves to fight. The Graecians call it *Alcæa*: and *Alciatus* maketh this excellent embleme thereof upon wrath.

*Alcaeam veteres caudam dixere Leonis
Qua stimulante iras concipit ille graves.
Lutea quam surgit bilis crudescit et atro,
Felle dolor, furias excitat indomitas.*

The neather part of his taile is full of haires and gristles, and some are of opinion, that there is therein a little sting wherewithall the Lyon pricketh it selfe.

The bones of Lyons have no marrow in them, or else it is so small, that it seemeth nothing: therefore they are the more strong, solide, and greater, then anye other beast of their stature, and the Males have ever more harder bones then the female, for by striking them together you may beget fire, as by the percussion of Flints; and the like may be said of other beasts that live upon flesh, yet are some of the bones hollow. The legs of a Lion are very strong and full of Nerves, and instead of an anckle-bone it hath a crooked thing in his pasterne, such as children use to make for sport, and so also hath the *Lynx*.

His forefeet have five distinct toes or clawes on each foot, and the hinderfeet but foure. His clawes are crooked, and exceeding hard, and this seemeth a little miracle in nature, that leopards, Tygers, Panthers, and lions, do hid their clawes within their skin when they goe or run, that so they might not be dulled, and never pull them forth except when they are to take or devoure their prey: also when they are hunted, with their tailes they cover their footsteps with earth, that so they may not be bewrayed.

The places of their aboad are in the mountaines, according to this saying:

Leo cacumina montium amat.

Their sight and their smelling are most excellent, for they sleep with their eies open, and because of the brightnesse of their eyes, they canot endure the light of fire; for fire & fire cannot agree: also their smelling (for which cause they are called *Odorati*) is very eminent, for if the lionesse have committed adultery with the leopard, the male discovereth it by the sence of his Nose, and for this cause also they are tamed in *Tartaria*, and are used for hunting Boares, Beares, Harts, Roe-buckes, wilde Asses, as also for wilde and utlandish Oxen, and they were wont to be carried to hunting two Lyons in a cart together, & either of them had a litle dog following them.

There is no Beast more vehement then a shee or Female-lyon, for which cause *Semiramis* the Babilonian tyrannesse, esteemed not the slaughter of a Male Lion or a Libbard, but having gotten a Lyonesse, above all other she rejoiced therein. A Lyon while hee eateth is most fierce and also when he is hungry, but when he is satisfied and filled, hee layeth aside that savage quality, and sheweth himselfe of a more meeke

and gentle nature, so that it is lesse danger to mee with him filled then hungry, for he never devoureth any till famine constraineth him.

The Male Lyon doeth not feede with the Female, but either of them a-part, by themselves. They eate rawe flesh, for which cause the Græcians call them *Omesteres*, *Omoboroi*, and *Omophagoi*: the younge ones themselves cannot longe bee fed with Milke, because they are whot and dry; being at libertie they never want meate, and yet they eate nothing but that which they take in hunting, and they hunt not but once a day at the most, and eate every second day: whatsoever they leave of their meate, they returne not to it againe to eate it afterwardes, whereof some assigned the cause to bee in the meate, because they can endure nothing which is unsweete, stale, or stinking; but in my opinion they do it thorugh the pride of their naturs, resembling in al things a Princely majesty, and therefore scorne to have one dish twice presented to their own table. But tame Lyons being constrained through hunger, will eate dead bodies, and also cakes made of meale and hony, as may appeare by that tame Lyon which came to *Appollonius*, and was sayd to have the soule in it of *Amasis* King of Egypt, which story is related by *Philostratus* in this manner.

There was (saith he) a certaine man which in a leame led up and downe a tame Lyon like a Dogge, whethersoever he would, and the Lyon was not onely gentle to his leader, but to all other persons that met him; by which meanes the man got much gaines, and therefore visited many Regions and Citties, not sparing to enter into the temples, at the time of sacrificising, because he had never shed blood but was cleare from slaughter, neither licked up the blood of the beastes, nor

once touched the flesh cut in pieces for the holy altar, but did eat upon Cakes made with meale and hony; also bread, Gourds, and sod flesh, and now and then at customary times did drinke wine. As *Appollonius* satte in a Temple, hee came unto him in more humble manner, lying downe at his feete, and looking up into his face, then ever he did to any, as if he had some speciall supplycation unto him, and the people thought he did it for hope of some reward, at the commaund and for the gaine of his maister: At last *Appollonius* looked upon the lyon, and tolde the people that the lyon did entreat him to signifie unto them what hee was, and wherewithall hee was possessed; namely, that he had in him the soule of a man, that is to say, of *Amasis* a King of Egypt, who raigned in the province of *Sai*. At which words, the Lyon sighed deeply, and mourned forth a lamentable roaring, gnashing his teeth together, and crying with abundance of teares; whereat *Appollonius* stroked the beast, and made much of him, telling the people, that his opinion was, forasmuch as the soul of a K. had entred into such a kingly beast, he judged it altogether unsit that the beast should go about, and beg his living, and therfore they should do well to send him to *Leontopolis*, there to be nourished in the Temple. The Egyptians agreed thereunto, and made sacrifice to *Amasis*, adorning the beast with Chaines, Bracelets, and branches, so sending him to the inner Egypt, the priestes singing before him all the way, their idolatrous *Hymnes*, & *Anthems*. The substance of such transfigurations, I hold to be either poetical or else diabolicall.

Admirable is the disposition of lions, both in their courage, societie, and love, for they love their nourishers and other men with whom they are conversant: they are neither fraudulent

nor suspitious, they never looke awry or squinte, and by their good wils they would never be looked upon.

Their clemencie in that fierce and angry nature is also worthy commendation, and to be wondered at in such beastes, for if one prostrate himselfe unto them as it were in petition for his life, they often spare except in extremitie of famine; and likewise they seldom destroy women or children: and if they see women, children, and men togither, they take the men which are strongest and refuse the other as weaklings and unworthie their honor; and if they fortune to be harmed by a dart or stone by any man, according to the qualitie of the hurt, they frame their revenge; for if it would not, they only terrifie the hunter, but if it pinch then further, and draw blood, they increase their punishment.

When *Androcles* a servant ranne away from a Senator of Rome, because he had committed some offence, (but what his offence was I know not) and came into Affrica, leaving the Citties and places inhabited to come into a desert region: Afterward when *Androcles* had obtained a maister being Consull of that province of Affrica, hee was compelled by daily stripes to run away, that his sides might bee free from the blowes of his maister, and went into the solitary places of the fieldes, and the sandes of the wilderness: and if hee should happen to stand in neede of meat, he did purpose to end his life by some meanes or other: and there hee was so scortched with the heate of the sunne, that at last finding out a cave, he did cover himselfe from the heate of it therein: and this cave was a lyons den. But after that the lyon had returned from hunting, (being very much pained by reason of a Thorne which was fastened in the bottom of his foote) uttered forth such great lamentation and pittifull roaringes, by reason of his

wound, as that it should seeme, hee did want some body to make his moane unto for remedy; at last comming to his cave, and finding a young man hid therein, hee gently looked upon him, and began as it were to flatter him, and offered him his foote, and did as well as hee could pray him to pull out the peece of splint which was there fastened.

But the man at the first was very sore afraid of him, and made no other reckoning but of death: but after that he saw such a huge savage beast so meeke and gentle, beganne to thinke with himselfe, that surely there was some sore on the bottom of the foote of the beast, because he lifted up his foote so unto him, and then taking courage unto him, lifted uppe the lyons foot, and found in the bottom of it a great peece of splint, which he plucked forth, and so by that meanes eased the lyon of her paine, and pressed forth the matter which was in the wound, and did very curiously without any great feare throughly dry it, and wipe away the bloud: the lyon being eased of his paine, laid himselfe downe to rest, putting his foot into the hands of *Androcles*.

With the which cure the lion being very wel pleased, because he handled him so curtiously and friendly, not onely gave him for a recompence his life, but also went daily abroad to forrage and brought home the fattest of his prey. *Androcles* whom all this while (even for the space of three yeares) he kept familiarly, without any note of cruelty or evill nature in his den, and there the man and the beast lived mutually at one commons, the man roasting his meate in the whot sun, and the lyon eating his part raw, according to kinde. When he had thus lived by the space of three yeares, and grew weary of such a habitation, life, and society, he bethought himselfe of some meanes to depart; and therfore on

a day when the lion was gone abroad to hunting, the man tooke his journy away from that hospitality, and after he had travailed three daies (wandering up and down) he was apprehended by the legionary souldiers: to whom he told his long life and habitation with the lyon, and how he ranne away from his maister a senator of Rome, which when they understood, they also sent him home again to Rome to the Senator.

And being received by his maister, he was guilty of so great and foule faults, that he was condemned to death, and the manner of his death was, to be torne in peeces of Wilde beasts. Now there were at Rome in those daies many great, fearefull, cruell, and ravening beastes, and among them many Lyons, it fortuned also that shortly after the taking of the man, the aforesaid Libyan Lyon with whom hee lived long, seeking abroade for his companion and man-friend, was taken and brought to Rome, and there put among the residue, who was the most fierce, grim, fearefull, and Savage, above all other in the company, and the eies of men were more fastened upon him then all other beside. When *Androcles* was brought forth to his execution, and cast in among these Savage beastes, this Lyon at the first sight looking stedfastly uppon him, stood still a little, and then came toward him softly, and gently, smelling to him like a Dogge, and wagging his taile: the poore exanimat and forlorne man not looking for any thing but present death, trembled and was scarce able to stand upright in the presence of such a beast; not once thinking upon the Lyon that had nourished him so long, but the Beast, mindfull of former friendship, licked gently his hands and legs, and so went round about him touching his body, and so the man began to know him, and both of them to

congratulate each other in that their imprisoned occurrence; and to signify to all the beholders their former acquaintance and conversation, the man by stroking and kissing the Lyon, and the Lyon by falling downe prostrate at the mans feet. In the meane time a Pardall came with open mouth to devoure the man, but the lion rose up against hir and defended his old friend, and she being instant, the lion tore her in pieces to the great admiration of the beholders, as it could not otherwise chuse. Then *Cæsar* which had caused those spectacles, sent for the man, and asked him the cause of that so rare and prodigious an event, who incontinently told him the story before expressed. The rumor whereof was quickly spred abroad among the people, and tables of writing were made of the whole matter, and finally all men agreed that it was fit that both the man and the lion should be pardoned and restored to liberty: and afterward (saith *Appion*) all the people (and beholders of that comedy) were sutors to the Senat for the accomplishment thereof, and so the man was pardoned, and the lion was given unto him for a reward or suffrage, who led him up and downe the streets in a leame or slip, *Androcles* receiving mony, and the lion adorned with flowers and garlands, and all men that saw or met them, said: *Here goeth the lion which was this mans Host, and here is the man which was this lions Phisitian.*

Albertus saith, that the best way to tame lyons is to bring up with them a little dogge, and oftentimes to beate the same dogge in their presence, by which discipline, the lion is made more tractable to the will of his keeper. It is of *Heliogabelus*, that he nourished many tame lyons and Tygers, and other such noysome beastes, calling himselfe their great mother; and when he had made any of his friends drunke in the night

time, hee shut them up together (who quickly fell asleepe) through the heaviness of their heads, who being so a sleepe, he turned in amongst them some of his foresaid children, both lyons, Beares, Tigers, and such like: at whose presence in the morning, his drunken frinds grew so amazed, that oft times, some of them fell dead for feare: and to conclude, there is a story in a certaine Epigram, of a lyon wandring abroad in the night time, for the avoiding of frost, & cold, came into a fold of Goates: at the sight whereof the Goate-heards were much afraid, calling in question not onely the lives of the flocke, but also their owne, because every one of them, thought himselfe bound to fight unto death in defence hereof: whereupon according to the manner of men in extremitie, they all made their prayers, desiring God to be delivered from the Lion, and according to their wishes so it came to passe; for after the Lyon had lodged in the warme folde of Goates a whole night, he departed in the morning, without doing any harme to man or beast; wherefore I take this Lyon to be of the tame kynde, and as in all beasts there are differences both of natures, and inclinations, as we may see in dogs, some of them being more apt after the manners of men, and to be ruled by them then others, so also I see no reason, but that in the fierce, and royll nature of Lyons, some of them should be more inclinable, to obedience, subjection, and submission; whereunto being once woon they never afterwards utterly shake off their vassalage and yoake of them which overcome them.

The blood of a Lyon being rubbed or spred upon a Canker, or upon a sore which is swelled about the vaines, wil presently and without any paine cure and ease the grieve thereof. Whosoever doth anoint his body all over with the

blood of a Lyon, may safely and without any danger travaile amongst any wilde Beastes whatsoeuer. The flesh of a Lyon being eaten either by a man or Woman which is troubled with dreames and fantasies in the night time, will very speedily and effectually worke him ease and quietnesse. The same also being boyled or baked, and given to them which are distraught of their wits to eate doth bring them ease and comfort, and renew their wits againe: it is also very good for the paines or deafenesse of the eares. And being taken in drink, it helpeth those which are troubled with the shaking of the joyntes or the Palsie. Whosoever shall have shooes made of the hide or skinne of a Lyon or Wolfe and weare them upon his feete, he shall never have any paine or ache in them.

The greace of a lyon being dissolved and presently againe conglutinated together and so being annointed upon the body of those who are heavy and sadde, it will speedily exterpate all sorrow and griefe from their heartes. The same also being mixed with the marrow of an Hart and with lettice, and so beaten and bruised, and afterwards mingled altogether, is an excellent remedy against the shrinking of the Nerves and sinewes, and the aches of the bones and knuckles about the legges being annointed thereon. The greace of a lyon by it selfe onely, mixed with a certaine ointment is also very profitable to expell the gout.

The same being mingled with Oyle of Roses, doth ease and help those which are troubled daiely with Agues and quartan Feavers. The same also being dissolved and poured into the eares of any one which is troubled with any paine in them, will presently free him from the same. There is also in this lyons Greace, another excellent vertue which is this, that if the jaw-bone of any one be swelled and annointed

over with this greace being melted, it will very speedily
avoide the paine thereof.

If the eyeteeth of a Lyon be hung about the necke of a
yoong childe before that he cast his teeth, and the beginning
of his second or new teeth, they will keepe him for ever
from having any ache or paine in them. The hart of a Lyon
being beaten into small powder, and taken in drinke, doth
very speedily cure and heale those which are troubled with
Agues and quartaine feavers. The liver of the Lyon
being dried, and beaten to powder, and put in
the purest wine which is possible to be
gotten, and so drunke, doth take away
the paine and griefe from any
one which is troubled
with his liver.



THE
VULGAR
BUGILL

This vulgar Bugill, is of a kinde of Wilde Oxen, greater and taller then the ordinary Oxen, their body being thicker and stronger, and their lims better compact together: their skinne most hard, their other partes very leane, their haire short, small, and blacke, but little or none at all upon the taile, which is also short and small. The head hangeth downward to the earth, and is but little, being compared with the reasidue of his body; and his aspect or face betokeneth a tameable and simple disposition. His forehead is broad and curled with haire, his hornes more flat then round, very long, bending together at the top, as a Goates doe backward: insomuch as in *Creete*, they make bowes of them: and they are not for defence of the beast, but for distinction of kind and ornament. His necke is thicke and long, and his rump or neather part of his backe is lower then the residue, descending to the tayle. His Legs are very great, broad and strong, but shorter then the quantity of his body would seeme to permit. They are very fierce being tamed, but that is corrected by putting an Iron ring through his Nostriles, whereinto is also put a cord, by which he is lead and ruled, as a horse by a bridle (for which cause in *Germany* they call a simple man overruled by the advise of another to his owne hurt, a Bugle, lead with a ring in his Nose.)

His feete are cloven, and with the formost he will dig the earth, and with the hindmost fight like a horse, setting on his blowes with great force, and redoubling them againe if his object remove not. His voice is like the voice of an oxe; when he is chased he runneth forth right, sildome winding or turning, and when he is angred he runneth into the Water, wherein he covereth himselfe all over except his mouth, to coole the heate of his blood; for this beast can

neither endure outward cold nor inward heate: for which cause, they breed not but in hot countries, and being at liberty are sildome from the waters. They are very tame, so that children may ride on their backes, but on a suddaine they will runne into the Waters, and so many times in- daunger the childrens lives.

Their love to their young ones is very great, they alway give milke from their copulation to their calving; neither will they suffer a calfe of another kind (whom they discerne by their smell) to sucke their milke, but beate it away if it be put unto them: wherefore their keepers do in such case, annoynt the calfe with Bugils excrement, and then she will admit her suckling.

They are very strong, and will draw more at once then two horsses; wherefore they are tamed for service, and will draw Waggons and plowes, and carry burdens also, but they are not very fit for carts: yet when they doe draw, they carry also great burthens or loads tyed to their backs with ropes and wantyghtes. At the first setting forward, they bend their Legges very much, but afterward they goe upright, and being overloden they will fall to the earth, from which they cannot be raised by any stripes untill their load or carriage be lessened. There is no great account made of their hides, although they bee very thicke: *Solinus* reporteth, that the old *Britons* made boates of osier twigs or reedes, covering them round with Bugils skinnes, and sayled in them: and the inhabitants of the kingdome of a *Caraiani*, make them bucklers and shields of Bugils skinnes, which they use in Warres, the flesh is not good for meate, which caused *Baptista Fiera* to make this poem:

*Bubalus hinc abeat, neve intret prandia nostra
Non edat hunc quisquam, sub jugo semper eat.*

For they ingender melancholy and have no good tast, being raw they are not unpleasant to behold, but sod or rosted they shew a deformed substance. The milke of this beast maketh very hard cheese, which tasteth like earth.

The medicines made of this beast are not many: with the hornes or hoofes they make rings to weare against the cramp, and it hath been beleieved (but without reason) that if a man or woman weare rings made of the hornes and hoofes of a *bugill* in the time of carnall copulation, that they will naturally fly off from their fingers; whereas this secret was wont to be attributed to rings of *Chrisolyts* or *Smaragde* stones. To conclude, some teach husbandmen to burne the hornes or dung of their bugils on the windye side of their corne and plants, to keepe them from cankers and blasting: and thus much of the vulgar *bugill*, called *bubalus recentiorum*: whose beginning in this part of the world is unknowne, although in Italy and other parts of Europe they are now bred and fostered.

¶



THE CAMELL

There are of them divers kindes, according to their countries wherein they breed: as in *India*, in *Arabia*, and in *Bactria*: All those which are in *India*, are saide by *Didimus* to be bred in the Mountaines of the *Bactrians*, and have two bunches on their backe, and one other on their breast, whereupon they leane: they have somtimes a Bore for their syre, which feedeth with the flocks of she-camels; for as Mules and Horsses will couple together in copulation, so also will Bores and camels: and that a camell is so ingendred sometimes, the roughness of his haire like a Boares or Swines, and the strength of his body, are sufficient evidences: and these are worthily called *Bactrians*, because they were first of all conceived among them, having two bunches on their backes; whereas the *Arabian* hath but one. The colour of this camell, is for the most part browne, or puke, yet there are heards of white ones in *India*.

The head and necke of this beast is different in proportion from all others. They have not teeth on both sides, although they want hornes (I meane both the *Arabian* and *Bactrian*

Camell:) whereof *Aristotle* disputeth the reason, in the thirde Booke of the partes of creatures, and fourteenth chapter. Their necks are long and nimble, whereby the whole body is much relieved; and in their necke toward the neather part of their throte, there is a place called *Anbar*, wherein a Camell dooth by speare or sword, most easily receive his mortall or deadly wound.

His belly is variable, now great, now small like an Oxes; his gall is not distinguished within him like other beasts, but onely carried in great veynes, and therefore some have thought he had none, and assigned that as a cause of his long life. Betwixt his thighes he hath two udders, which have foure speanes depending from them like a Cowes. His genital part is confected, and standeth upon a sinnew, insomuch as thereof may a stringe be made, for the bending of the strongest bow. The tayle is like the taile of an Asse, hangging down to their knees, they have knees in every leg, having in their former legs 3. bones, & in the hinder foure. They have an ancle like an Oxes, and very small buttockes, for the proportion of their great body: their foot is cloven, but so, that in the under part it hath but two Fissures or cleftes, opening the breadth of a finger, and in the upper part foure Fissures or cleftes, opening a little and having a little thing growing in them like as is in the foot of a Goose: The foot it selfe is fleshy like a Beares, and therefore they are shod with leather when they travaille, least the gauling of their feet cause them to tyre.

Avicenna affirmeth, that he hath seene Camels with whole feet, like a Horsses, but their feet (although fleshy) are so tyed together with little lungs, that they never weare; and their manner of going or pace is like a Lyons, so walking,

as the left foot never outgoeth the right, whereas all other beasts change the setting forward of their feet, and leane upon their left feet while they remove their right; but these alter step after step, so as the left foot behind, followeth the right before, and the hinder foote followeth the lefte before. Those Camels which are conceived by Bores are the strongest, and fall not so quickly in to the myre as other, although his load be twice so heavy.

Camels love grasse (called *Schœnnanthei*) and especially Barley, which they eat up wonderfull greedily untill all be in their stomach, and then will they chew thereupon all the night long: so that the greatnessse of their belly to lodge their meat in before concoction is better then the benifite of their upper teeth, because he can ruminate and chaw it so often as he pleaseth. They will not drink of cleare or cleane water, but of muddy and slimie, and therefore they stamp in it with their feete. They will indure thirst for three or foure dayes together, but when they come to drink, they suck in above measure, recompensing their former thirst, and providing against that which is to come, and of all kinds the *Bactrians* are least trobled with thirst.

It is forbidden in holy Scripture to eate a Camell, for although it chew the cud, yet is not the hoofe altogether cloven: and besides, the flesh thereof is harde of digestion, and the juyce thereof verye naught, heating the body above measure; yet many times have men of base condition and minds eaten thereof, as in Arabia, and in the kingdome of *Fezzen*: & *Athæneus* affirmeth, that the king of Persia was wont to have a whole Camel rosted for his owne table at his royll feastings: and *Heliogabalus* likewise caused to bee prepared for himselfe the heeles of Camels, and the spurs of cockes and

Hennes, pulled off alive, and whole Ostriches and Camels; saying, (though falsely) that God commaunded the Jewes to eat them. Camels milke is wholesome for meat, because it is thinnest of all other, and because thereof it breedeth fewer obstructions, and is good for softening of the belly.

It is disdainefull, and a discontented creature: whereupon it is fained of the Poets, that they besought Jupiter to give them Hornes, with which petition he was so offended, that he tooke from them their eares, and therfore in that, those are reproved, which are so far in love with other things they want, that they deserve to loose the things they have. Likewise the wantonnes thereof appeareth by the proverbe of a dauncing Camell, when one taketh upon him more then his skill will serve to discharge: yet hath not this Beast beene free from ignominy, for when the Emperor *Justinian* had founde the Treason of *Arsaces the Armenian*, he caused him to ride thorough the city upon a Camell, to be shamed for his offence, although in former times it was a kind of triumph and honor to be caried upon a Camell, lead thorough a city.

In the lake of *Asphaltites* wherein all things sinke that come in it, many Camels and Buls swim thorough without daunger. The Arabians sacrifice a camell to the unknowne God, because camels go into strange countries, and likewise sacrifice their Virgins before they be maryed, because of the chastity of this beast, and the *Sagarentes* with great observance, keepe the combat of camels, in the honour of *Minerva*.

These Beasts are hated of Horsses and Lyons, for when *Xerxes* travailed over the river *Chidorus*, through *Pœonia* and *Crestonia*, in the night time the Lyons descended into the campe, and touched no creatures therein, except the camels, whome they destroyed for the most part.

A camell will live in the soile wherein he is bred fifty or an hundred yeares, and if hee be translated into any other Nation, he falleth into madnesse, or scabs, or the gowt, and then they live not above thirty yeares. There is a kind of grasse that groweth by the high waies in the countrey of Babylon, that killeth Camels when they tast thereof.

There are also medicinall properties in camels, for by reason hee is of a hott and dry temperament, if a man infected with poyson be put into the warme belly of a camell newly slaine, it looseneth the power of the poyson, and giveth strength to the naturall parts of the body. The fat taken out of the bunch and perfumed, cureth the Hemmorhoids, and the blood of a camell fryed, is pretious against the bloody flix or any other loosenes of the belly, the braine dried and drunke with Vineger, helpeth the falling evill. The gall drunke with Hony, helpeth the Quinzy: and if it be laide to the eye-browes and forehead, sod in three cups of the best hony, it cureth the dimnes of the eyes, and avoydeth the flesh that groweth in them: and if the haires of a Camels taile be wounde together like a string, and tyed to the left arme (*Pliny affirmeth*) they will deliver one from a quartan Ague.



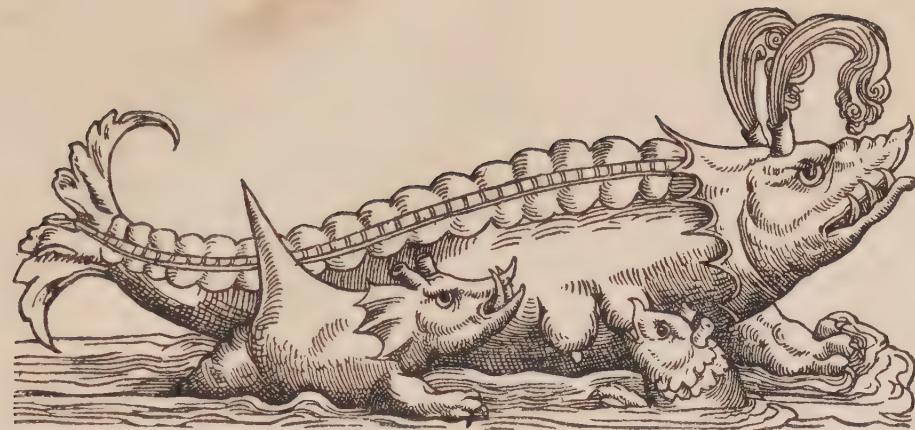
The *Antalope* called in Latine *Calopus*, and of the Græcians *Analopos* or *Aptolos*: of this Beast there is no mention made among the auncient Writers, except *Suidas* and the Epistle of *Alexander* to *Aristotle*, interpreted by *Cornelius Nepotius*. They are bred in *India* and *Syria*, neere the River *Euphrates*, and delight much to drinke of the colde water thereof: Their bodie is like the body of a *Roe*, and they have hornes growing forth of the crowne of their head, which are very long and sharpe; so that *Alexander* affirmed they pierced through the shieldes of his Souldiers, and fought with them very yrefully: at which time his company slew as he travayled to *India*, eight thousand, five hundred, and fifty: which great slaughter may be the occasion why they are so rare and seldome seene to this day, by cause thereby the breeders and meanes of their continuance (which consisted in their multitude) were weakened and

THE
ANTA-
LOPE

destroyed. Their hornes are great and made like a saw, and they with them can cut asunder the branches of Osier or small trees, whereby it commeth to passe that many times their necks are taken in the twistes of the falling boughes, wherat the Beast with repining cry, bewrayeth himselfe to the Hunters, and so is taken.

The vertues of this beast are un-
knowne, and therefore *Suidas*
saith, an *Antalope* is but
good in part.

☆



THE WHALE

The biggest and most monstrous creature in the Indish Ocean, are the Whales called *Pristis* and *Balæna*. These monstrous Whales named *Balænæ*, otherwhiles come into our seas also. They say that in the coast of the Spanish Ocean by Gades, they are not seen before midwinter when the daies be shortest: for at their set times they lie close in a certaine calme deepe and large creeke, which they chuse to cast their spawne in, and there delight above all places to breed. The *Orcæ*, other monstrous fishes, know this full well, and deadly enemies they bee unto the foresaid Whales. And verily, if I should pourtraint them, I can resemble them to nothing els but a mightie masse and lumpe of flesh without all fashion, armed with most terrible, sharpe, and cutting teeth. Well, these being ware that the Whales are there, breake into this secret by-creeke out of the way, seeke them out, and if they meet either with the young ones, or the dammes that have newly spawned, or yet great with spawne, they all to cut & hacke them with their trenchant teeth; yea, they run against them as it were a foist or ship of warre armed with sharpe

brasen pikes in the beake-head. But contrariwise, the Balænes or Whales aforesaid, that cannot wind and turne aside for defence, and much lesse make head and resist, so unweldie as they bee by reason of their owne weightie and heavie bodie, (and as then either big bellied, or else weakened lately with the paines of travell and calving their young ones) have no other meanes of helpe and succour but to shoot into the deepe, and gaine sea-roume to defend themselves from the enemie. On the other side, the Orcæ labour (to cut them short of their purpose) to lie betweene them and home in their very way, and otherwhiles kill them unawares in the streights, or drive them upon the shelves and shallowes, or else force them against the very rockes, and so bruse them. When these combates and fights are seene, the sea seemeth as if it were angry with it selfe: for albeit no winds are up, but all calme in that creeke and gulfe, yet ye shall have waves in that place where they encounter (with the blasts of their breath, and the blowes given by the assailant) so great as no tempestuous whirlewinds whatsoever are not able to raise.



In the time that *Tiberius* was Emperour, there came unto him an Ambassador from *Ulyssipon*, sent of purpose to make relation, That upon their sea coast there was discovered within a certain hole, a certain sea goblin, called Triton, sounding a shell like a Trumpet or Cornet: & that he was in forme and shape like those that are commonly painted for Tritons. And as for the Mermaids called Nereides, it is no fabulous tale that goeth of them: for looke how painters draw them, so they are indeed: only their bodie is rough and skaled all over, even in those parts wherin they resemble a woman. For such a Mermaid was seene and beheld plainly upon the same coast neere to the shore: and the inhabitants dwelling neer, heard it a farre off when it was a dying, to make pitteous mone, crying and chattering very heavily. Moreover, a lieutenant or governour under *Augustus Cæsar* in Gaule, advertised him by his letters, That many of these Nereides or Mermaids were seene cast upon the sands, and lying dead. I am able to bring forth for mine authors divers knights of Rome, righ

TRI-
TONS,
NE-
REIDES,
and SEA-
ELE-
PHANTS,
and their
formes

worshipfull persons and of good credite, who testifie that in the coast of the Spanish Ocean neere unto Gades, they have seene a Mere-man, in every respect resembling a man as perfectly in all parts of the bodie as might bee. And they report moreover, that in the night season he would come out of the sea abourd their ships: but look upon what part soever



he setled, he waied the same downe, and if he rested and continued there any long time, he would sinke it cleane.

In the daies of *Tiberius* the Emperour, in a certain Island upon the coast of the province of Lions, the sea after an eb, left upon the bare sands three hundred sea-monsters and above, at one flote together, of a wonderfull varietie and bignesse, differing asunder. And there were no fewer found

TRITONS,
NEREIDES,
and SEA-
ELEPHANTS,
and their formes

upon the coast of the Santones. And among the rest there were sea-Elephants and Rams, with teeth standing out; and hornes also, like to those of the land, but that they were white like as the foresaid teeth: over and besides, many Mere maids.

Turanus hath reported, That a monster was driven and cast upon the coast of Gades, betweene the two hindmost finnes whereof in the taile, were sixteene cubites: it had 122 teeth, whereof the biggest were a span or nine inches in the measure, and the least halfe a foot. *M. Scaurus* among other strange and wonderfull sights that he exhibited to the people of Rome, to doe them pleasure in his *Ædileship*, shewed openly the bones of that sea-monster, before which ladie

Andromeda (by report) was cast to be devoured:

which were brought to Rome from Joppe, a

towne in Judæa: and they caried in length

fortie foot: deeper were the ribs than

any Indian Elephant is high,

and the ridge bone a foot

and halfe thicke.

* *

*



DOLPHINS The swiftest of all other living creatures whatsoever, and not of sea-fish only, is the Dolphin; quicker than the flying foule, swifter than the arrow shot out of a bow. And but that this fish is mouthed farre beneath his snout, and in manner toward the mids of his belly, there were not a fish could escape from him, so light and nimble he is. But Nature in great providence fore seeing so much, hath given these fishes some let and hinderance, for unlesse they turned upright much upon their backe, catch they can no other fish: and even therein appeareth most of all their wonderfull swiftnesse and agilitie. For when the Dolphins are driven for verie hunger to course and pursue other fishes downe into the bottome of the sea, and thereby are forced a long while to hold their breath, for to take their wind againe, they launce themselves aloft from under the water as if they were shot out of a bow; and with such a force they spring up againe, that many times they mount over the verie sailes and mastes of ships.

This is to be noted in them, that for the most part they sort themselves by couples like man & wife. They are with yong nine moneths, and in the tenth bring forth their little ones, and lightly in summer time; and otherwhiles they have two little dolphins at once. They suckle them at their teats, like as the Whales or the Balænes doe: yea and so long as their little ones are so yong that they be feeble, they carry them too and fro about them: nay when they are growne to be good bigge ones, yet they beare them companie still a long time, so kind and loving be they to their young. Young Dolphins come very speedily to their growth, for in ten yeeres they are thought to have their full bignesse: but they live thirtie yeeres, as hath been knowne by the experience and triall in many of them, that had their taile cut for a marke when they were young and let go again. They lie close everie yeere for the space of thirtie daies, about the rising of the Dog-starre; but it is straunge how they be hidden, for no man knoweth how: and in verie deed a wonder it were, if they could not breath under the water. Their manner is, to breake forth of the sea and come aland, and why they should so doe, it is not known: for presently as soon as they touch the dry ground, they die: and so much the sooner, for that their pipe or conduit above-said, incontinently closeth up and is stopped.

Their tongue stirreth within their heads, contrarie to the nature of all other creatures living in the waters: the same is short and broad fashioned like unto that of a swine. Their voice resembleth the pittifull groning of man: they are saddle-backed, and their snout is camoise and flat, turning up. And this is the cause that all of them (after a wonderfull sort) know the name *Simo*, and take great pleasure that men should so call them. The Dolphin is a creature that carrieth a loving

affection not only unto man, but also to musicke: delighted he is with harmonie in song, but especially with the sound of the water instrument, or such kind of pipes. Of a man he is nothing affraid, neither avoideth from him as a stranger; but of himselfe meeteth their ships, plaieth and disporteth himselfe, and fetcheth a thousand friskes and gambols before them. Hee will swimme along by the marriners, as it were for a wager, who should make way most speedily, and alwaies out-goeth them, saile they with never so good a fore-wind.

In the daies of *Augustus Cæsar* the Emperour, there was a Dolphin entred the gulfe or poole *Lucrinus*, which loved wonderous well a certain boy, a poore mans sonne: who using to go every day to schoole from *Baianum* to *Puteoli*, was woont also about noone-tide to stay at the water side, and to call unto the Dolphin, *Simo, Simo*, and many times would give him fragments of bread, which of purpose hee ever brought with him, and by this meane allured the Dolphin to come ordinarily unto him at his call. (I would make scruple and bash to insert this tale in my storie and to tell it out, but that *Mecænas Fabianus, Flavius Alfius*, and many others have set it downe for a truth in their *Chronicles*.) Well, in processe of time, at what houre soever of the day, this boy lured for him and called *Simo*, were the Dolphin never so close hidden in any secret and blind corner, out he would and come abroad, yea and skud amaine to this lad: and taking bread and other victuals at his hand, would gently offer him his backe to mount upon, and then downe went the sharpe pointed prickes of his finnes, which he would put up as it were within a sheath for fear of hurting the boy. Thus when he had him once on his back, he would carrie him over the broad arme of the sea as farre as *Puteoli* to schoole; and in

like manner convey him backe againe home: and thus he continued for many yeeres together, so long as the child lived. But when the boy was falne sicke and dead, yet the Dolphin gave not over his haunt, but usually came to the woonted place, & missing the lad, seemed to be heavie and mourne again, untill for verie grieve and sorrow (as it is doubtles to be presumed) he also was found dead upon the shore.

But there is no end of examples in this kind: for the Amphilochians and Tarentines testifie as much, as touching dolphins that have been enamoured of little boies: which induce me the rather to beleeve the tale that goeth of *Arion*. This *Arion* being a notable musitian and plaier of the harpe, chaunced to fall into the hands of certain mariners in the ship wherein he was, who supposing that he had good store of money about him, which he had gotten with his instrument, were in hand to kill him and cast him overbord for the said money, and so to intercept all his gaines: he, seeing himselfe at their devotion and mercie, besought them in the best manner that he could devise, to suffer him yet before he died, to play one fit of mirth with his harpe; which they graunted: (at his musicke and sound of harpe, a number of dolphins came flocking about him:) which done, they turned him over ship-board into the sea; where one of the dolphins tooke him upon his backe, and carried him safe to the bay of Tænarus.

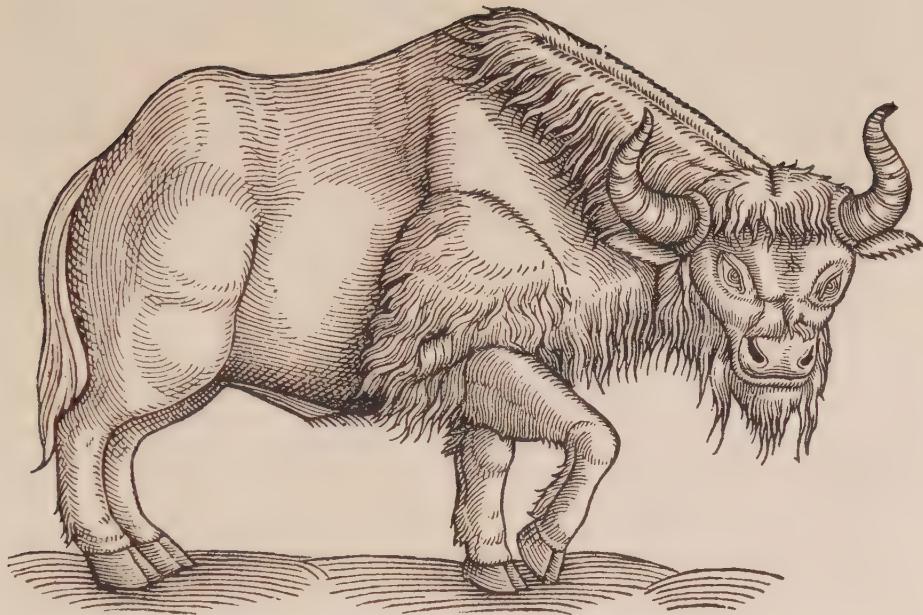
To conclude and knit up this matter: In Languedoc within the province of Narbon, and in the territorie of Næmausium, there is a standing poole or dead water called Laterra, wherein men and Dolphins together, use to fish: for at one certain time of the yeere, an infinite number of fishes called Mullets, taking the vantage of the tide when the water

doth ebbe, at certain narrow weares and passages with great force breake foorth of the said poole into the sea: and by reason of that violence, no nets can bee set and pitched against them strong enough to abide and beare their huge weight, and the stremme of the water together, if so be men were not cunning and craftie to wait and espie their time to lay for them, and to entrap them. In like manner the Mullets for their part, immediatly make speed to recover the deepe, which they doe very soone by reason that the channell is neare at hand: and their onely hast is for this, to escape and passe that narrow place which affourdeth opportunitie to the fishers to stretch out and spread their nets. The fisher-men being ware thereof, and all the people besides (for the multitude knowing when fishing time is come, run thither and the rather for to see the pleasant sport) crie as lowd as ever they can to the Dolphins for aid, and call *Simo, Simo*, to help to make an end of this their game and pastime of fishing. The Dolphins soon get the eare of their crie, and know what they would have; and the better, if the North-winds blow and carrie the sound unto them: for if it be a Southerne wind, it is later ere the voice bee heard, because it is against them. Howbeit, be the wind in what corner soever, the Dolphins resort thither, flock-meale, sooner than a man would thinke, for to assist them in their fishing. And a wondrous pleasant sight it is to behold the squadrons as it were of those Dolphins, how quickly they take their places and be arraunged in battaile array even against the verie mouth of the said poole, where the Mullets use to shoot into the sea: to see (I say) how from the sea, they oppose themselves and fight against them; & drive the Mullets (once affrighted and skared) from the deep, upon the shelves. Then come the fishers and beset them

with net and toile, which they beare up and fortifie with strong forkes: howbeit for all that, the Mullets are so quicke and nimble, that a number of them whip over, get away, and escape the nets. But the Dolphins then are readie to receive them: who contenting themselves for the present to kill only, make foule worke and havocke among them; and put off the time of preying and feeding upon, untill they have ended the bataille and atchieved the victorie. And now the skirmishe is hote, for the Dolphins perceiving also the men at worke, are the more egre and courageous in fight, taking pleasure to bee enclosed within the nets, and so most valiantly charge upon the Mullets: but for feare least the same should give occasion unto the enemies and provoke them to retire and flie backe; betweene the boats, the nets, and the men there swimming, they glide by so gently and easily, that it cannot be seene where they gat out. And albeit they take great delight in leaping, and have the cast of it, yet none assaieth to get forth, but where the nets lie under them: but no sooner are they out, but presently a man shall see brave pastime betweene them, as they scuffle and skirmish as it were under the rampier. And so the conflict being ended and all the fishing sport done, the Dolphins fall to spoile and eat those which they killed in the first shocke and encounter. But after this service perfourmed, the Dolphins retire not presently into the deepe againe, from whence they were called, but stay untill the morrow, as if they knew verie well that they had so carried themselves, as that they deserved a better reward than one daies refection and victuals: and therefore contented they are not and satisfied, unlesse to their fish they have some sops and crummes of bread given them soaked in wine, and that their bellies full. *Mutianus* maketh mention of the semblable manner of fishing,

in the gulfe of Jassos: but herein is the difference, for that the Dolphins come of their owne accord without calling, take their part of the bootie at the fishers hands: and every boat hath a Dolphin attending upon it as a companion, although it be in the night season and at torch light.

Over and besides, the Dolphins have a kind of common-wealth and publick societie among themselves: for it chaunced upon a time, that a king of Caria had taken a Dolphin, and kept him fast as a prisoner within the harbor: whereupon a mightie multitude of other Dolphins resorted thither, and by certaine signs of sorrow and mourning that they made, evident to be perceived and understood, seemed to crave pardon and mercie for the prisoner: and never gave over untill the king had given commaundement that he should be enlarged and let go. Also the little ones are evermore accompanied with some one of the bigger sort, as a guide to guard and keep him. To conclude, they have been seen to carrie one of their fellowes when he is dead, into some place of securitie, that he should not be devoured and torne of other sea-monsters.



This Bison is called *Taurus Pœonicus*, the *Pœonian-Bull*, whereof I find two kinds, one of greater, and another of lesser size, called the *Scotian* or *calydonian Bison*.

THE
BISON

The greater is as big as any Bull or Oxe, being maned about the necke and backe like a Lyon, and hath haire hanging downe under his chin or neather lip like a large beard: and a rising or little ridge downe along his face, beginning at the height of his head, and continuing to his nose very hairy; his hornes great and very sharpe, yet turning up towardes his back, & at the points hooked like the wild goats of the alps, but much greater: they are black of colour, and with them thorugh the admirable strength of his neck can he tosse into the ayre, a horse and horseman both together. They are as big as the *Dextarii* which are the greatest *Stallions*

of *Italy*. Their face looketh downewarde, and they have a straunge strength in their toong, for by licking they grate like a file any indifferent hard substance, but especially they can therewith draw unto them any man or beast of inferiour condition, whom by licking they wound to death.

Their haire is red, yellow, or black, their eyes very great and terrible; they smell like a *Moschus* or *Musk-cat*, and their mane reacheth over their shoulders, shaking it irefully when he brayeth; their face or forehead very broad, especially betwixt their hornes, for *Sigismund* king of *Polonia*, having killed one of them in hunting, stood betwixt his horns, with two other men not much lesser in quantity then himselfe, who was a goodly well proportioned and personable Prince.

There are two bunches on his backe, the former neare his shoulders, which is the higher, and the other neare the rumpe, which is somewhat lower. I have seen the horns of a *Byson*, which was in the hands of a Gold-smith to lippe with Silver and Gilt, that it might be fit to drinke in: it did bend like the talant of an *Egle* or *Gryphin*, or some ravenous bird. The flesh in Summer time is most fat, but it tasteth so much of wild-garlick, or ramsens, that it is not pleasant to eat, being full of small vaines and strings, and is accounted a noble and strong kind of flesh: the blood is the most purest in the world, excelling in color any purple, and yet for al that it is so hot that being let forth when the beast dieth, within two houres space it putrifieth, and the flesh it selfe in the coldest winter will not keepe sweet many houres, by reason of the immoderate heate thereof, if the Hunter do not presently after the fall of the beast, seperate from it the intrals: and which is most strange of all, being pierced alive with any hunting speare, dart, or sworde, the weapon by the heate of the body

is made so weake and soluble, that it commeth forth as flexible as lead: and to conclude, it is a most noble and fierce spirited beast, never afraid, or yeelding till breath fayleth, neither can he be taken with any nettes or ginnes, untill they be thoroughly wearied: Wherefore they which hunt him, must bee very strong, nimble, and skilfull men, or else that sport will be their owne undoing and overthrow.

Therefore when they go to hunt this Byson, they choose a place replenished with larg trees, neither so great that they cannot easily wind about them, nor so little that they shal not be able to cover theyr bodyes from the horne or tongue of the beast: behinde which the hunters place themselves out of sight: and then the Dogges rouze up the beast, driving him to that place where the hunters stand, whome the beast first espieth, to him hee maketh force, who must warily keepe the tree for his sheild, and with his speare wounde him where hee can, who will not fall without many mortall strokes, but waxe more and more eager, not onely with horne but with tongue, for if he can but apprehend any part of the hunters garment with his tongue, he looseth no holde but draweth him unto him, and with his horne and feet killeth him: but if the fight be long, and so the hunter wearied and out of breath, then doth he cast a red cap unto the beast, who maketh at it with head and feete, never leaving till it bee in peeces; and if another come to helpe him as hunters must, if they will returne alive, then shall he easily draw the beast to combate, and forsake the first man, if he cry *Lu-lu-lu*.

Pausanias sheweth how these Bysons are taken alive, in this sort. The hunters (sayth he) chuse out some steepe and slippery downe hill, whereupon they lay skinnes of beasts newly taken off, and if they want such, then annoint they

old skins with oyle, and so leave them spread upon those steeping or bending passages: then raise they the beasts, and with dogs and other means on horseback drive them along to the places where they laid their hides, and as soone as they come upon the skins they slip and fall downe, rowling heade-long till they come into the valleys, from whence they constraine them back again some other way, three or foure times a day, making them fall downe the hills as aforesaid, and so wearying them with continuall hunting, and fasting. At the last they come unto them, when they are no more able to rise for faintnes, & give them pine-Apples taken out of the shels, (for with that meat are they delighted) and so while they eagerly feed and ly weary on the ground, they intoile them in bands and manacles, and lead them away alive. The medicins comming from this beast may be conjectured to be more forcible, then of common and ordinarie oxen, but because they were not knowne to the *Grecians* and *Arabians*, and we find nothing recorded thereof: we wil conclude the story of this great Bison; with a good opinion of the vertues, though we are not able to learne or discover them to others.



There is also in England two other sortes of dogs, the figure of the first is heere expressed, being apt to imitate al things it seeth, for which cause some have thought, that it was conceived by an Ape, for in wit & disposition it resembleth an ape, but in face sharpe and blacke like a Hedghog, having a short recurred body, very long legs, shaggy haire, and a short taile: this is called of some *Canis Lucernarius*. These being brought up with apes in their youth, learne very admirable & strange feats, whereof there were great plenty in *Egypt* in the time of king *Ptolomy*, which were taught to leap, play, & dance, at the hearing of musicke, and in many poore mens houses they served instead of servants for divers uses.

THE
MIMICKE
DOGGE

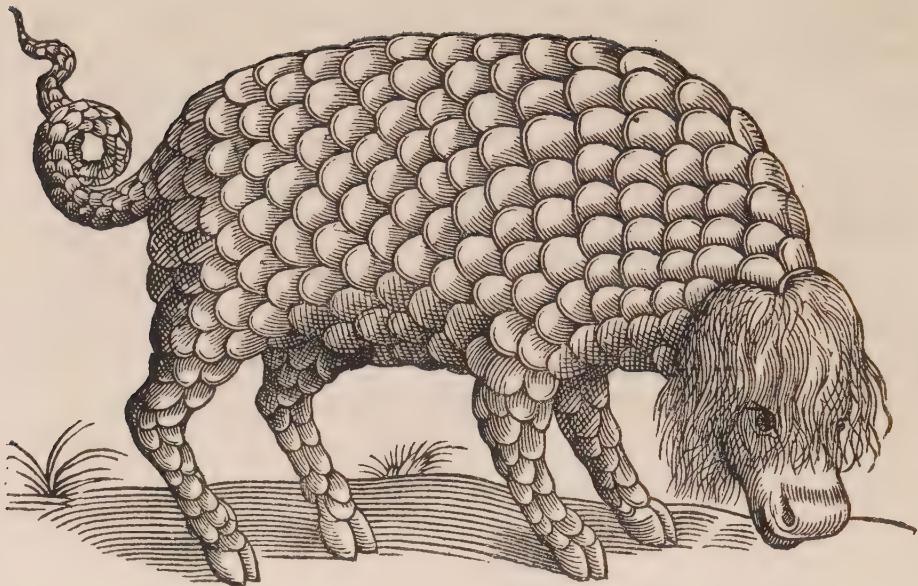


THE MANTI- CHORA This beast or rather Monster (as *Ctesias* writeth) is bred among the Indians, having a treble row of teeth beneath and above, whose greatnesse, roughnesse, and feete are like a Lyons, his face and eares like unto a mans, his eies gray, and colour red, his taile like the taile of a Scorpion of the earth, armed with a sting, casting forth sharp pointed quils, his voice like the voice of a small trumpet or pipe, being in course as swift as a Hart; His wildnes such as can never be tamed, and his appetite is especially to the flesh of man. His body like the body of a Lyon, being very apt both to leape and to run, so as no distance or space doth hinder him, and I take it to bee the same Beast which *Avicen* calleth *Marion*, and *Maricomorion*, with her taile she woundeth her Hunters whether they come before her or behind her, and presently when the quils are cast forth, new ones grow up in their roome, wherewithal she overcommeth all the hunters: and although India be full of divers ravening beastes, yet none of them are stiled with a

title of *Andropophagi*, that is to say, Men-eaters; except onely this *Mantichora*. When the Indians take a Whelp of this beast, they all to bruise the buttockes and taile thereof, that so it may never be fit to bring sharp quils, afterwards it is tamed without peril. This also is the same beast which is called *Leucrocuta* about the bignesse of a wilde Asse, being in legs and hoofes like a Hart, having his mouth reaching on both sides to his eares, and the head & face of a female like unto a Badgers.

It is called also *Martiora*, which
in the Persian tongue
signifieth a de-
vourer of
men.

*



THE GOR-
GON, or
strange
Lybian
Beast Among the manifold and divers sorts of Beasts which are bred in Affricke, it is thought that the *Gorgon* is brought foorth in that countrey. It is a feareful and terrible beast to behold, it hath high and thicke eielids, eies not very great, but much like an Oxes or Bugils, but all fiery-bloody, which neyther looke directly forwarde, nor yet upwards, but continuallye downe to the earth. From the crowne of their head downe to their nose they have a long hanging mane, which maketh them to look fearefully. It eateth deadly and poysonfull hearbs, and if at any time he see a Bull or other creature whereof he is afraid, he presently causeth his mane to stand upright, and being so lifted up, opening his lips, and gaping wide, sendeth forth of his throat a certaine sharpe and horrible breath, which infecteth and poysoneth the air above his head, so that all living creatures which draw in the breath of that

aire are greevously afflicted thereby, loosing both voyce and sight, they fall into leathall and deadly convulsions. It is bred in *Hesperia* and *Lybia*.

The Poets have a fiction that the *Gorgones* were the Daughters of *Medusa* and *Phorcynis*. *Medusa* is said to have the haires of his head to be living Serpentes; against whom *Perseus* fought and cut off his hed, for which cause he was placed in heaven on the North side of the *Zodiacke* above the *Waggon*, and on the left hand holding the *Gorgons* head. The truth is that there were certaine *Amozonian* women in *Affricke* divers from the *Scithians*, against whom *Perseus* made Warre, and the captaine of those women was called *Medusa*, whom *Perseus* overthrew and cut off her head, and from thence came the Poets fiction discribing it with Snakes growing out of it as is aforesaid. These *Gorgons* are bred in that countrey, and have such haire about their heads as not onely exceedeth all other beastes, but also poysoneth when he standeth upright. *Pliny* calleth this beast *Catablepon*, because it continually looketh downward, and saith that all the parts of it are but smal excepting the head which is very heavy, and exceedeth the proportion of his body which is never lifted up, but all living creatures die that see his eies.

By which there ariseth a question whether the poison which he sendeth foorth, proceede from his breath or from his eyes. Wherupon it is more probable, that like the *Cockatrice* he killeth by seeing, then by the breath of his mouth which is not competible to any other beasts in the world. Besides when the Souldiours of *Marias* followed *Jugurtha*, they sawe one of these *Gorgons*, and supposing it was some sheepe, bending the head continually to the earth, and moving slowly, they set upon him with their swordes, wherat the Beast disdaining

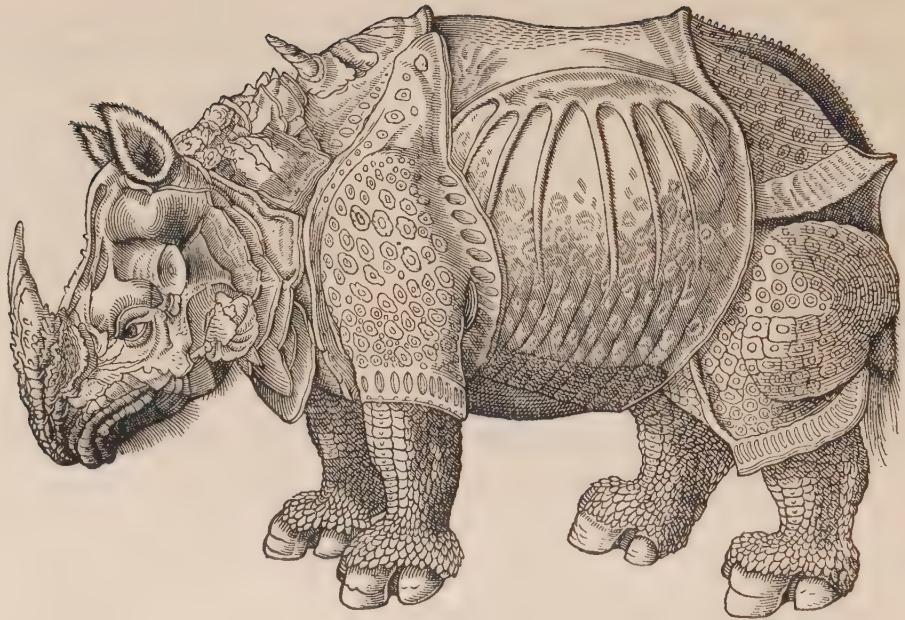
suddenly discovered his eies, setting his haire upright, at the sight whereof the Souldiors fel downe dead.

Marius hearing thereof sent other souldiers to kill the beaste, but they likewise died as the former. At last the inhabitauntes of the countrey, tolde the Captaine the poyson of this beasts nature, and that if he were not killed upon a sodaine with the onely sight of his eies, he sent death into his hunters: then did the Captaine lay an ambush of souldiers for him, who slew him sodainely with their speares and brought him to the Emperour; whereupon *Marius* sent his skinne to Rome, which was hung up in the Temple of Hercules; wherein the people were feasted after the triumphes; by which it is apparent that they kill with their eies and not with their breath.

It is a beast all set over with scales like a Dragon, having no haire except on his head, great teeth like Swine, having wings to flie, and hands to handle, in stature betwixt a Bull and a Calfe. There be Ilandes called *Gorgonies*, wherein these monster-*Gorgons* were bredde, and unto the daies of *Pliny*, the people of that countrey retained some part of their prodigious nature. It is reported by *Xenophon*, that *Hanno* King of Carthage ranged with his armie in that region, and founde there certaine women of incredible swiftnesse and perniscitie of foote. Whereof he tooke two onely of all that appeared in sight, which had such roughe and sharp bodies, as never before were seene. Wherfore when they were dead, he hung up their skinnes in the Temple of *Juno*, for a monument of their straunge natures, which remained there untill the destruction of *Carthage*. By the consideration of this beast there appeareth one manifest argument of the creators devine wisdome and providence, who hath turned the eies of this beast downeward to the earth, as it were thereby burying his poyson from

the hurt of man: and shaddowing them with rough, long, and strong haire, that their poysoned beames should not reflect upwards, untill the beast were provoked by feare or danger, the heavines of his head being like a clogge to restraine the liberty of his poyonfull nature, but what other partes, vertues, or vices, are contained in the compasse of this monster, God onely knoweth, who peradventure hath permitted it to live uppon the face of the earth, for no other cause but to be a punnishment and scourge unto mankind: and an evident example of his owne wrathfull power to everlasting destruction. And thus much may serve for a discription of this beast, untill by gods providence, more can be knowne thereof.

*



THE
RHINO-
CEROS

We are now to discourse of the second wonder in nature, namely of a beast every way admirable, both for the outward shape, quantity, and greatnesse, and also for the inward courage, disposition, and mildnes. For as the Elephant was the first wonder, of whom we have already discoursed, so this beast next unto the Elephant filleth up the number, being every way as admirable as he, if he doe not excede him, except in quantity or height of stature; And being now come to the story of this beast, I am hartily sorry, that so strange an outside, as by the figure you may perceive, yealding no doubt through the omnipotent power of the creator, an answerable inside, and infinite testimonies of worthy and memorable vertues comprised in it, should through the ignorance of men, lye unfoulded and obscured before the Readers eyes: for he that shall but see our stories of the Apes, of the Dogs, of the

Mice, & of other small beasts, and consider how larg a treatise we have collected together out of many writers, for the illustration of their natures and vulgar conditions, he cannot chuse but expect some rare and strange matters, as much unknowne to his minde about the storie of this Rhinoceros, as the outward shape and picture of him, appeareth rare and admirable to his eies: differing in every part from all other beasts, from the top of his nose to the tip of his taile, the eares and eies excepted, which are like Beares. But gentle Reader as thou art a man, so thou must consider since *Adam* went out of *Paradice*, ther was never any that was able perfectly to describe the universall conditions of all sorts of beasts, and it hath bin the counsell of the almighty himselfe, for the instruction of man, concerning his fall and naturall weaknesse, to keep him from the knowledge of many devine things, and also humane, which is of birds and beasts, Fishes and foule, that so he might learne, the difference betwixt his generation, & his degeneration, and consider how great a losse unto him was his fall in *Paradice*; who before that time knew both God himselfe and al creatures, but since that time neither knoweth God as he should know him, nor himselfe as he shall know it, nor the creatures as hee did know then.

But for my part which write the English story, I acknowledge that no man must looke for that at my hands, which I have not received from some other: for I would bee unwilling to write any thing untrue, or uncertaine out of mine owne invention; and truth on every part is so deare unto mee, that I will not lie to bring any man in love and admiration with God and his works, for God needeth not the lies of men: To conclude therfore this *Præface*, as the beast is strange and never seene in our countrey, so my eye-sight cannot adde any

thing to the description: therefore harken unto that which I have observed out of other writers.

First of all that there is such a beast in the world, both *Pliny*, *Solinus*, *Diodorus*, *Aelianus*, *Lampridius*, and others, doe yeald erefrigable testimony. *Heliogabalus* had one of them at Rome. *Pompey* the great, in his publike spectacles did likewise produce a Rhinocerot (as *Seneca* writeth). When *Augustus* rode triumphing for *Cleopatra*, he brought forth to the people a sea-horse and a Rhinocerot which was the first time that ever a Rhinocerot was seene at Rome (as *Cælius* writeth.) *Antoninus Pius* the Emperor, did give many gifts unto the people, amongst which were both Tigers and Rhinocerots, (saith *Julius Capitalinus* in his life.) *Martiall* also celebrateth an excellent epigram of a Rhinocerot, which in the presence of *Cæsar Domitian* did cast up a Bull into the aire with his horne, as if he had bin a tenyce ball, the epigram is this:

*O quam terribilis exarsit pronus in iram,
Quantus erat cornu, cui pila Taurus erat.*

Lastly to put it out of all question that there is such a beast as this Rhinocerot, the picture & figure here expressed, was taken by *Gesner* from the beast alive at *Lysbon* in Portugale before many witnesses, both Marchants and others; so that we have the Testimony both of antiquity and of the present age, for the Testimony of the forme and fashion of this beast, and that it is not the invention of man, but a worke of God in nature, first created in the beginning of the World, and ever since continued to this present day.

Concerning the name of this beast, the Græcians because of the horne in his Nose call him *Rhinoceros*, that is a Nose-horned-beast, and the Latins also have not altered that in-

vention, for although there be many beastes that have but one horne, yet is there none that have that one horne growing out at their Nose but this alone: All the residue have the horne growing out at their foreheads. There be some that have taken this *Rhinoceros*, for the *Monoceros* the *Unicorne*, because of this one horne, but they are deceived, taking the generall for the speciall which is a note of ignorance in them, and occasion of errour unto others.

In quantity it is not much bigger then an *Orix*: *Pliny* maketh it equall in length to an *Elephant*, and some make it longer then an *Elephant*, but withall they say it is lower, and hath shorter Legges. *Strabo* in his 16. booke speaking of the *Ethiopian* Region, neare India, calleth these *Rhinocerots Aethiopian* Buls, and saith that they are bred onely in that Country, and by the relation of *Artemidorus* he writeth thus: The *Rhinocerotes* are exceeded by the *Elephantes* in length, but in hight they almost equall them, (as *Artemidorus* said) he saw by one that was at *Alexandria*, and the colour thereof was not like a Box-tree, but rather like an *Elephantes*, his quantity greater then a Buls, or as the greatest Bull, but his outward forme and proportion like a wilde Boares, especiallye in his mouth, except that out of his Nose groweth a horne, harder then any bones, which he useth in stead of armes, even as a Boare doth his teeth; hee hath also two girdles upon his body like the wings of a Dragon, comming from his backe downe to his belly, one toward his necke or mane, and the other toward his loines and hinder parts. Thus far *Strabo*.

Wherunto we may adde the description of other parts out of *Oppianus*, *Pliny* and *Solinus*. His colour like rinde or barke of a boxe-tree, (which doth not differ much from an *Elephant*) and on his forehead there grow haires which seeme a little

red, and his back is distinguished with certaine purple spots upon a yellow ground. The skinne is so firme and hard, that no Dart is able to pierce it, and uppon it appeare many devisions, like the shelles of a Tortoise set over with skales, having no haire uppon the backe. In like manner, the Legs are scaled downe to the hooves which are parted into foure distinct clawes, upon his nose their groweth a hard and sharp horne, crooking a little towards the crowne of his head, but not so high: flat and not round, so sharp and strong, *Ut quicquid impetieret, aut ventilet, aut perforet, et ferrum etiam et saxa transigat:* saith *Oppianus & Aelianus*, that is, whatsoever it is set to, either it casteth it up into the aire, or else boreth it through though it be Iron or stones.

Oppianus saith, that there was never yet any distinction of sexes in these *Rhinocerotes*: for all that ever were found were males and not females, but from hence let no body gather that there are no females, for it were impossible that the breed should continue without females, and therfore *Plinius* and *Solinus* say, that they engender or admit copulation like Elephants, Camels, and Lyons.

When they are to fight they whet their horne upon a stone, and there is not only a discord betwixt these beasts and Elephants for their food, but a naturall description and enmity: for it is confidently affirmed, that when the *Rhinocerot* which was at *Lisborne*, was brought into the presence of an Elephant, the Elephant ran away from him. Hee is taken by the same meanes that the *Unicorne* is taken, for it is said by *Albertus Isidorus*, and *Alunnus*, that above all other creatures they love Virgins, and that unto them they will come be they never so wilde, and fall a sleepe before them, so being asleepe they are easily taken and carried away.

All the later Physitians do attribute the vertue of the
Unicorns horne to the *Rhinocerots* horn, but they
are deceived by imitation of *Isidorus* and
Albertus: for there is none of the
auncient Græcians that have
ever obserued any medi-
cines in the *Rhi-*
nocerot.

*



THE UNI- CORNE We are now come to the history of a beast, whereof divers people in every age of the worlde have made great question, because of the rare Vertues thereof; therefore it behooveth us to use some dilligence in comparing togither the severall testimonies that are spoken of this beast, for the better satisfaction of such as are now alive, and clearing of the point for them that shall be borne heereafter, whether there bee a Unicorn; for that is the maine question to be resolved.

Now the vertues of the horne, of which we will make a particular discourse by it selfe, have bin the occasion of this question, and that which doeth give the most evident testimony unto all men that have ever seene it or used it, hath bred all the contention; and if there had not bin disclosed in it any extraordinary powers and vertues, we should as easily

beleeve that there was a *Unicorne* in the worlde, as we do beleeve there is an *Elephant* although not bred in Europe. To begin therefore with this discourse, by the *Unicorne* wee doe understand a peculiar beast, which hath naturally but one horne, and that a very rich one, that groweth out of the middle of the foreheade, for wee have shewed in other parts of the history, that there are divers beasts, that have but one horne, and namely some *Oxen* in *India* have but one horne, and some have three, and whole hooves.

Likewise in the City *Zeila* of *Ethiopia*, there are *Kine* of a purple colour, as *Ludovicus Romanus* writeth, which have but one horne growing out of their heads, and that turneth up towards their backes. *Cæsar* was of opinion that the *Elke* hadde but one horne. It is said that *Pericles* had a ram with one horn, but that was bred by way of prodegy, and not naturally. *Simeon Sethi* writeth, that the *Muskcat* hath also one horne growing out of the forehead, but we have shewed already that no man is of that opinion beside himselfe. *Aelianus* writeth, that there be Birds in *Ethiopia* having one horn on their foreheads, and therefore are cald *Unicornus*: and *Albertus* saith, there is a fish cald *Monoceros*, and hath also one horne. Now our discourse of the *Unicorne* is of none of these beasts, for there is not any vertue attributed to their hornes, and therefore the vulgar sort of infidell people which scarcely beleeve any hearbe but such as they see in their owne Gardens, or any beast but such as is in their own flocks, or any knowledge but such as is bred in their owne braines, or any birds which are not hatched in their owne Nests, have never made question of these, but of the true *Unicorne*, whereof ther were more proofes in the world, because of the noblenesse of his horn, they have ever bin in doubt: by which

distraction, it appeareth unto me that there is some secret enemy in the inward degenerate nature of man, which continually blindeth the eies of God his people, from beholding and beleeving the greatnesse of God his works.

But to the purpose that there is such a beast, the Scripture it selfe witnesseth, for *David* thus speaketh in the 92. Psalme: my horne shall bee lifted up like the horne of a Unicorn; whereupon all Divines that ever wrote have not onely collected that there is a Unicorn, but also affirme the similitude to be betwixt the kingdome of *David* and the horne of the Unicorn, that as the horne of the Unicorn is wholesome to all beasts and creatures, so should the kingdome of *David* be in the generation of Christ; And do we think that *David* would compare the vertue of his kingdom, & the powerful redemption of the world unto a thing that is not, or is uncertain and fantastical, God forbid that ever any wise man should so dispight the holy ghost.

These Beasts are very swift, and their legges have no Articles. They keep for the most part in the desarts, and live solitary in the tops of the Mountaines. There was nothing more horible then the voice or braying of it, for the voice is straind above measure. It fighteth both with the mouth and with the heeles, with the mouth biting like a Lyon, and with the heeles kicking like a Horse. It is a beast of an untamable nature, and therefore the Lord himselfe in *Job* saith, that he cannot bee tyed with any halter, not yet accustomed to any cratch or stable. Hee feareth not Iron or any yron Instrument, (as *Isidorus* writeth) and that which is most strange of all other, it fighteth with his owne kinde, yea even with the females unto death, except when it burneth in lust for procreation; but unto straunger-Beasts, with whome he hath no affinity in nature,

he is more sotiable and familiar, delighting in their company when they come willing unto him, never rising against them, but proud of their dependence and retinue, keepeth with them all quarters of league & truce, but with his female, when once his flesh is tickled with lust, he groweth tame, gregall and loving, and so continueth till she is filled and great with young, and then returneth to his former hostility. He is an enemy to the Lyons, wherefore as soone as ever a Lyon seeth a Unicorn, he runneth to a tree for succor, that so when the Unicorn maketh force at him, hee may not onely avoide his horne, but also destroy him; for the Unicorn in the swiftnesse of his course runneth against the tree wherein his sharpe horne sticketh fast, then when the Lyon seeth the Unicorn fastned by the horne without all danger, he fauleth upon him and killeth him. These things are reported by the king of *Aethiopia*, in an Hæbrew Epistle unto the Bishop of *Rome*.

It is sayd that Unicorns above all other creatures, doe reverence Virgines and young Maides, and that many times at the sight of them they growe tame, and come and sleepe beside them, for there is in their nature a certaine savor, wherewithall the Unicorns are allured and delighted: for which occasion the Indian and *Ethiopian* hunters use this stratagem to take the beast. They take a goodly strong and beautifull young man, whom they dresse in the apparrell of a woman, besetting him with divers odoriferous flowers and spices.

The man so adorned, they set in the Mountaines or Woods where the Unicorn haunteth, so as the wind may carrie the savor to the beast, and in the meane season the other hunters hide themselves: the Unicorn deceaved with the outward shape of a woman and sweete smells, commeth unto the

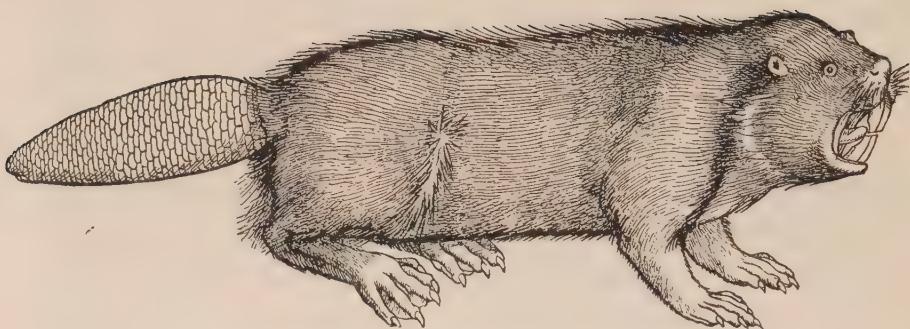
young man without feare, and so suffereth his head to bee covered and wrapped within his large sleeves, never stirring but lying still and asleepe, as in his most acceptable repose. Then when the hunters by the signe of the young man perceave him fast and secure, they come uppon him, and by force cut off his horne and send him away alive: but concerning this opinion wee have no elder authoritie then *Tzetzes*, who did not live above five hundred yeares agoe, and therefore I leave the reader to the freedome of his owne judgment, to beleive or refuse this relation; neither was it fit that I should omit it, seeing that all writers since the time of *Tzetzes*, doe most constantly beleive it.

It is sayd by *Aelianus* and *Albertus*, that except they bee taken before they bee two yeares old they will never bee tamed; and that the *Thrasians* doe yeerely take some of their Colts, and bring them to their King, which he keepeth for combat, & to fight with one another: for when they are old, they differ nothing at all from the most barbarous, bloodie, and ravenous beasts. Their flesh is not good for meate, but is bitter and unnourishable: And thus much shall suffice for the naturall storie of the Unicorne, now followeth the medicinall.

The hornes of Unicorns, especially that which is brought from new Islands, being beaten and drunk in water, doth wonderfully help against poyson: as of late experience doth manifest unto us a man, who having taken poison and beginning to swell was preserved by this remedy. I my selfe have herd of a man worthy to be beleived, that having eaten a poisond cherry, and perceiving his belly to swell, he cured himself by the marrow of this horne being drunke in wine in very short space.

The same is also praised at this day for the curing of the

falling sicknes, and affirmed by *Aelianus*, who called this disease cursed. The ancient writers did attribute the force of healing to cups made of this horne, wine being drunke out of them: but because we cannot have cups, we drinke the substance of the horn, either by it selfe or with other medicines. I happily sometime made this Sugar of the horne, as they call it, mingling with the same Amber, ivory dust, leaves of gold, Corall, and certaine other things, the horne being included in silke, and beaten in the decoction of razens and Cinamon, I cast them in water, the rest of the reason of healing in the meantime not being neglected. It is moreover commended of Physitians of our time against the pestilent feaver, (as *Aloisius Mundella* writeth) against the bitings of ravenous Dogs, and the strokes or poysonsome stings of other creatures: and privately in rich mens houses against the belly or mawe wormes; to conclude, it is given against all poyson whatsoeuer, as also against many most grievous diseases. The King of the Indians drinking out of a cuppe made of an Indian Unicorns horne, and being asked wherefore he did it, whether it were for the love of drunkennesse, made answer, that by that drinke drunkennesse was both expelled and resisted, and worser things cured, meaning that it cleane abolished al poyson whatsoeuer. The horne of an Unicorn, doth heale that detestable disease in men called *S. Johns* evill, otherwise the cursed disease. The horne of an Unicorne being beaten and boyled in wine, hath a wonderful effect in making the teeth white or cleare, the mouth being well clensed therewith. And thus much shall suffice for the medicines and vertues arising from the Unicorne.



THE
BEAVER
Male and
Female

This Beaver is no other then that which *Aristotle* calleth *Latax*, and it differeth from an Otter only in the tayle. Some compare a Beaver with a Badger, but they attribute to him a longer body and smoother hayre, but shorter and softer than a Badgers: their colour is somewhat yellow and white, aspersed with ash-colour, which stande out beyonde the shorter hayres, double their length: they are neat and soft like unto an Otters, and the haire length of the one and others colour, is not æquall. Some have seen them brown declining to blacke, which *Albertus* preferreth; & *Silvius* affirmeth, that his long hayres are like a Dogs, and the short ones like an Otter. These beasts live both in the water and on the land, for in the day time they keepe the water, and in the night they keepe the land, and yet without water they cannot live, for they do participate much of the nature of fishes, as may be well considered by their hinder legs and taile.

Their quantitie is not much bigger then a countrey Dog, their head short, their ears very small and round, their teeth

very long, the under teethe standing out beyond their lips three fingers breadth, and the upper about halfe a finger, being very broade, crooked, strong and sharpe, standing or growing double verie deep in their mouth, bending compasse like the edge of an Axe, and their colour yellowish red, wherwith they defend themselves against beasts, take fishes as it were upon hooks, and will gnaw insunder trees as big as a mans thigh: they have also grinding teeth very sharpe, wherein are certaine wrinckles or foldes, so that they seeme to be made for grinding some hard substance, for with them they eate the rindes or barke of trees; wherefore the bitinge of this beast is very deepe, being able to crash asunder the hardest bones, and commonly he never loseth his holde untill he feeleth his teeth gnash one against another. Pliny and *Solinus* affirme, that the person so bitten cannot be cured, except he hear the crashing of the teeth which I take to be an opinion without truth.

They have certaine haires about their mouth, which seeme in their quantity or bignesse to be rather horne they are so harde, but their bones are most harde of all and without marrow: Their forefeet are like a Dogs, and their hinder like a Gooses, made as it were of purpose to go on the land, & swim in the water; but the taile of this beast is most strange of all in that it commeth nearest to the nature of fishes, being without hayre and covered over with a skin like the scales of fish, it being like a soale, and for the most part six fingers broade and halfe a foot long, which some have affirmed the beast never pulleth out of the water; whereas it is manifest, that when it is very colde or the water frozen hee pulleth it up to his body, although *Agricola* affirme, that his hinder legs and taile freeze with the water; and no lesse untrue is the assertion, that they compell the Otter in time of colde and frost, to wait

upon their taile and to trouble the water so that it may not freeze round about them; but yet the Bever holdeth the Otter in subjection, and eyther overcommeth it in fight, or killeth it with his teeth.

This taile he useth for a sterne when he swimmeth after fishe to catch them. There hath beene taken of them whose tayles have waied foure pound waight, and they are accounted a very delicate dish, for being dressed they eate like Barbles: they are used by the *Lotharingians* and *Savoyens* for meat allowed to be eaten on fish-daies, although the body that beareth them be flesh and uncleane for food. The manner of their dressing is, first roasting, and afterward seething in an open pot, that so the evill vapour may go away, and some in pottage made with Saffron; other with Ginger, and many with Brine: it is certaine that the tayle and forefeet tast very sweet, from whence came the Proverbe. *That sweet is that fish, which is not fishe at all.*

These Beastes use to builde them Caves or Dens neere the Waters, so as the Water may come into them, or else they may quickly leape into the water, and their wit or naturall invention in building of their caves is most wonderfull: for you must understand that in the night time they go to land, and there with their teeth gnaw down boughes & trees which they likewise bite verie short fitting their purpose, and so being busied about this worke, they will often looke up to the tree when they perceive it almost asunder, thereby to discerne when it is ready to fall, least it might light upon their owne pates: the tree being down and prepared, they take one of the oldest of their company, whose teeth could not be used for the cutting, (or as the others say, they constraine some strange Beaver whom they meet withall) to fall flat on his backe, and

upon his belly lade they all their timber, which they so ingeniously worke and fasten into the compasse of his legs that it may not fall, and so the residue by the taile, drawe him to the water side, where these buildings are to be framed, and this the rather seemeth to be true, because there have bene some such taken, that had no haire on their backes: but were pilled, which being espied by the hunters, in pitty of their slavery, or bondage, they have let them go away free.

These beasts are so constant in their purpose, that they will never change the tree that they have once chosen to build withall, how long time so ever they spend in biting downe the same; it is likewise to be observed, that they never go to the same, during the time of their labour but in one and the same path, and so in the same, returne to the water againe. When they have thus brought their wood togither, then dig they a hole or ditch in the banke side, where they underset the earth to beare it up from falling, with the aforesaide timber: and so they proceed, making two or three roomes like severall chambers, one above another, to the entent that if the water rise they may goe further, and if it fall they may descend unto it. And as the husbandmen of Egypt doe observe the buildings of the Crocodile, so do the inhabitants of the countrey where they breed, observe the Beavers, that when they build high, they may expect an inundation and sowe on the Mountaines, and when they build lowe, they looke for a calme or drought, and plow the valleys. There is nothing so worthy in this beast as his stones, for they are much sought after and desired by all Merchants, so that they will give for them any great price.

It hath beene an opinion of some, that when a Beaver is hunted and is in danger to be taken, she biteth off her owne

stones, knowing that for them only her life is sought, which caused *Alciatus* to make this Emblem.

*Et pedibus segnis, tumida et propendulus alvo,
Mordicus ipse sibi medicata virilia vellet:
Huius ab exemplo disces non parcere rebus,
Hac tamen insidias effugit arte fiber:
Atque abicit sese gnarus ob illa peti
Et vitam ut redimas hostibus æra dare.*

Teaching by the example of a Beaver, to give our pursse to theees, rather then our lives, and by our wealth to redeeme our danger, for by this meanes the Beaver often escapeth. There have beene many of them founde that wanted stones, which gave some strength to this error, but this was exploded in auncient time for a fable; and in this and all other honest discourses of any part of Phylosophy, the onely marke whereat everie good student and professor ought to ayme, must be veritie and not tales: wherin many of the ancient have greatly offended especially *Plato*: and this poison hath also crept into and corrupted the whole bodie of religion. The Egyptians in opinion of the aforesaid *Castration*, when they will signifie a man that hurteth himselfe, they picture a Beaver biting off his owne stones. But this is most false, as by *Sertius*, *Plinius*, *Dioscorides*, and *Albertus*, is manifested: first, because their stones are verie small, and so placed in their bodie as are a Boares, and therefore impossible for them to touch or come by them: Secondly, they cleave so fast unto their back, that they cannot be taken awaie but the beast must of necessitie loose his life; and therefore ridiculous is their relation, who likewise affirme, that when it is hunted, having formerlie bitten off his stones, that he standeth upright and sheweth the hunters that he hath

none of them, and therefore his death cannot profit them, by
meanes whereof they are averted, and seeke for another.

These Beavers eat fish, fruits, and the bitter rhindes of trees,
which are unto them most delicate, especiallie Alderne,
Poplar, and Willowe; whereupon it is proverbiallie said, of
one that serveth another for gaine: you love me as the Beaver
doth the Willow, which eateth the barke and destroith the
tree.

They are taken for their skins, tailes, and cods, and that
manie waies; and first of all when their caves are found, there
is made a great hole or breach therein, wherinto is put a little
dog, which the beast espying, flieth to the end of her denne,
and there defendeth herselfe by her teeth, till all her structure
or building be rased, and she laide open to her enimies, who
with such instruments as they have present, beat her to death:

some affirm that she rouzeth up her body and by the
strong savour of hir stones she driveth away the

Dogs, which may be probable if the
stones could be seene. These
dogges are the same which
hunt wilde foule
and Otters.



THE Once cattes were all wilde, but afterward they retyred to
CAT houses, wherefore there are plenty of them in all countries.
A cat is in all partes like a Lyonesse, (except in her sharpe
eares) wherefore the Poets faine, that when *Venus* had turned
a cat into a beautifull woman (calling her *Aeluros*) who for-
getting her good turne, contended with the goddesse for
beauty: in indignation wherof, she returned her to her first
nature, onely making her outward shape to resemble a lyon,
which is not altogither idle, but may admonish the wisest,
that faire & foule, men and beasts, hold nothing by their
owne worth and benefit, but by the vertue of their creator.

Cats are of divers colours, but for the most part gryseld,
like to congealed yse, which commeth from the condition of
her meate: her head is like unto the head of a Lyon, except
in her sharpe eares: her flesh is soft and smooth: her eies
glistre above measure especialy when a man commeth to see
a cat on the sudden, and in the night, they can hardly be
endured, for their flaming aspect. Wherfor *Democritus* de-
scribing the *persian smaradge* saith that it is not transparent, but
filleth the eie with pleasant brightnes, such as is in the eies
of Panthers and cats, for they cast forth beames in the shaddow
and darkenes, but in the sunshine they have no such clearnes,
and thereof *Alexander Aphrodise* giveth this reason, both for the
sight of Cattes and of Battes, that they have by nature a most
sharpe spirit of seeing.

Albertus compareth their eye-sight to carbuncles in darke
places, because in the night, they can see perfectly to kill
Rattes and Myce: the root of the herbe *Valerian* (commonly
called *Phu*) is very like to the eye of a Cat, and wheresover
it groweth, if cats come therunto, they instantly dig it up, for
the love thereof, as I my selfe have seene in mine owne

Garden, and not once onely, but often, even then when as I had caused it to bee hedged or compassed round about with thornes, for it smelleth marveilous like to a cat.

The Egyptians have obserued in the eies of a cat, the encrease of the Moone-light, for with the Moone they shine more fully at the ful, and more dimly in the change and wain, and the male cat doth also vary his eyes with the Sunne; for when the sunne ariseth, the apple of his eie is long; toward noone it is round, and at the evening it cannot be seene at all, but the whole eie sheweth alike.

The tongue of a cat is very attractive, and forcible like a file, attenuating by licking the flesh of a man, for which cause, when she is come neere to the blood, so that her own spittle be mingled therewith, she falleth mad. Her teeth are like a saw, and if the long haires growing about her mouth (which some call *Granons*) be cut away, she looseth hir corage. Her nailes sheathed like the nailes of a Lyon, striking with her forefeete, both Dogs and other things, as a man doth with his hand.

This beast is woonderfull nimble, setting upon her prey like a Lyon, by leaping: and therefore she hunteth both rats, all kind of Myce, & Birds, eating not onely them, but also fish, wherewithall she is best pleased. Having taken a Mouse, she first playeth with it, and then devoreth it, but her watchfull eye is most strange, to see with what pace and soft steps, she taketh birds and flies; and her nature is to hide her own dung or excrements, for she knoweth that the savour and presence thereof, will drive away her sport, the little Mouse being able by that stoole, to smell the presence of hir mortall foe.

To keepe Cats from hunting of Hens, they use to tie a little wild rew under their wings, and so likewise from Dove-

coates, if they set it in the windowes, they dare not approach unto it for some secret in nature. Some have said that cats will fight with Serpentes, and Toads, and kill them, and perceiving that she is hurt by them; she presently drinketh water and is cured: but I cannot consent unto this opinion: it being rather true of the Weasell. *Ponzettus* sheweth by experience that cats and Serpents love one another, for there was (sayth he) in a certain Monastery, a Cat norished by the Monkes, and suddenly the most parts of the Monkes which used to play with the Cat fell sicke: whereof the Physitians could find no cause, but some secret poyson, and al of them were assured that they never tasted any: at the last a poore laboring man came unto them, affirming that he saw the Abbey-cat playing with a Serpent, which the Physitians understanding, presently conceived that the Serpent had emptied some of her poyson uppon the cat, which brought the same to the Monkes, and they by stroking and handling the cat, were infected therewith; and whereas there remained one difficulty, namely, how it came to passe, the cat her selfe was not poisoned thereby, it was resolved, that forasmuch as the Serpentes poison came from him but in playe and sporte, and not in malice and wrath, that therefore the venom thereof being lost in play, neither harmed the Cat at al, nor much endaungered the Monkes: and the very like is observed of myce that will play with Serpents.

Cats will also hunt Apes, and follow them to the woods, for in Egypt certaine Cattes set upon an Ape, who presently tooke himselfe to his heeles and climed up into a tree, after when the cattes followed with the same celerity and agility: (for they can fasten their clawes to the barke, and runne up very speedily:) the Ape seeing himselfe overmatched with

number of his adversaries, leaped from branch to braunch, and at last tooke hold of the top of a bough, whereupon he did hang so ingeniously, that the Cats durst not approach unto him for feare of falling, and so departed.

The nature of this Beast is, to love the place of her breeding, neither will she tarry in any strange place, although carried very farre, being never willing to forsake the house, for the love of any man, and most contrary to the nature of a Dogge, who will travaile abroad with his maister; and although their maisters forsake their houses, yet will not these Beastes beare them company, and being carried forth in close baskets or sackes, they will yet return againe or loose themselves. A Cat is much delighted to play with hir image in a glasse, and if at any time she behold it in water, presently she leapeth down into the water which naturally she doth abhorre, but if she be not quickly pulled forth and dried she dieth thereof, because she is impatient of al wet. Those which will keepe their Cattes within doores, and from hunting Birds abroad, must cut off their eares, for they cannot endure to have drops of rain distil into them and therfore keep themselves in harbor. Nothing is more contrary to the nature of a Cat, then is wet and water, and for this cause came the Proverbe that they love not to wet their feet. It is a neate and cleanly creature, oftentimes licking hir own body to keepe it smooth and faire, having naturally a flexible backe for this purpose, and washing hir face with her fore feet: but some observe, that if she put her feete beyond the crowne of her head, that it is a presage of raine, and if the backe of a cat be thinne the beast is of no courage or value. They love fire and warme places, whereby it falleth out that they often burne their coates. They desire to lie soft, and in the time of their lust

(commonly called cat-wralling) they are wilde and fierce, especially the males, whoe at that time (except they be gelded) will not keepe the house: at which time they have a peculiar direfull voyce. The maner of their copulation is this, the Female lyeth downe and the Male standeth, and their females are above measure desirous of procreation, for which cause they provoke the male, and if he yeeld not to their lust they beate and claw him, but it is onely for love of young and not for lust: the meale is most libidinous, and therefore seeing the female will never more engender with him, during the time hir young ones sucke, hee killeth and eateth them if he meet with them, (to provoke the female to copulation with him againe, for when she is deprived of her young, she seeketh out the male of her own accord,) for which the female most warily keepeth them from his sight. When they have litered or as we commonly say kittened, they rage against Dogges, and will suffer none to come neere their young ones. The best to keep are such as are littered in March, they go with young fifty daies, and the females live not above sixe or seven yeares, the males live longer especially if they be gelt or libbed: the reason of their short life is their ravening of meate which corrupteth within them.

They cannot abide the savour of oyntments but fall madde thereby; they are sometimes infected with the falling evill, but are cured with *Gobium*. It is needelesse to spend any time about her loving nature to man, how she flattereth by rubbing her skinne against ones Legges, how she whurleth with her voyce, having as many tunes as turnes, for she hath one voice to beg and to complain, another to testifie her delight & pleasure, another among hir own kind by flattring, by hissing, by pufing, by spitting, insomuch as some have thought that they

have a peculiar intelligible language among themselves. Therefore how she beggeth, playeth, leapeth, looketh, catcheth, tosseth with her foote, riseth up to strings held over her head, sometime creeping, sometimes lying on the back, playing with one foot, sometime on the bely, snatching, now with mouth, & anon with foot, apprehending greedily any thing save the hand of a man with divers such gestical actions, it is neede-lesse to stand upon; insomuch as *Coelius* was wont to say, that being free from his Studies and more urgent waighty affaires, he was not ashamed to play and sport himselfe with his Cat, and verily it may well be called an idle mans pastime. As this beast hath been familiarly nourished of many, so have they payed deare for their love, being requited with the losse of their health, and sometime of their life for their friendship: and worthily, because they which love any beasts in a high mesure, have so much the lesse charity unto man.

Therefore it must be considered what harmes and perils come unto men by this beast. It is most certaine that the breath and savour of cats consume the radicall humour and destroy the lungs, and therefore they which keepe their cats with them in their beds have the aire corrupted and fall into fever heticks and consumptions. There was a certaine company of Monkes much given to nourish and play with Cattes, whereby they were so infected that within a short space none of them were able either to say, reade, pray, or sing, in all the monastery; and therefore also they are dangerous in the time of pestilence, for they are not onely apt to bring home venomous infection, but to poyson a man with very looking upon him; wherefore there is in some men a naturall dislike and abhorring of cats, their natures being so composed, that not onely when they see them, but being neere them and un-

seen, and hid of purpose, they fall into passions, fretting, sweating, pulling off their hats, and trembling fearefully, as I have knowne many in Germany, the reason whereof is, because the constellation which threatneth their bodies which is peculiar to every man, worketh by the presence and offence of these creatures: and therefore they have cryed out to take away the Cats.

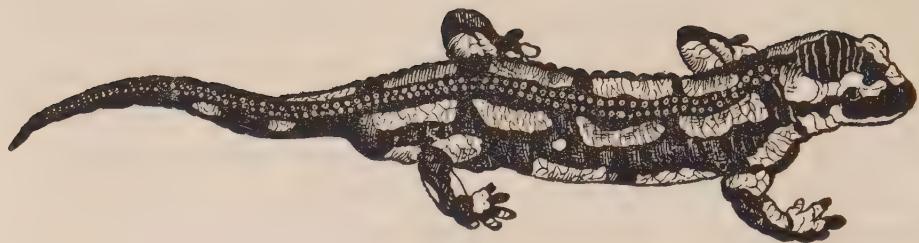
The haire also of a cat being eaten unawares, stoppeth the artery and causeth suffocation: and I have heard that when a child hath gotten the haire of a cat into his mouth, it hath so cloven and stucke to the place that it could not be gotten off again, and hath in that place bred either the wens or the kings evill: to conclude this point it appeareth that this is a dangerous beast, & that therfore as for necessity we are constrained to nourish them for the suppressing of small vermine: so with a wary and discret eie we must avoyde their harmes, making more account of their use then of their persons.

In *Spaine* and *Gallia Narbon*, they eate cats, but first of al take away their head and taile, and hang the prepared flesh a night or two in the open cold aire, to exhale the savour and poysen from it, finding the flesh thereof to be almost as sweete as a Cony. It must needes be an uncleane and impure beast that liveth onely upon vermin and by ravening, for it is com- monly said of a man when he neezeth, that he hath eaten with Cats: likewise the familiars of Witches do most ordinarily appeare in the shape of cats, which is an argument that this beast is dangerous in soule & body. It is said that if bread be made wherin the dung of cats is mixed, it wil drive away Rats and Mice. But we conclude the story of this beast with the medicinal observations, and tary no longer in the breath of such a creature compounded of good and evil. It is

reported that the flesh of cats salted and sweetned hath power in it to draw wens from the body, & being warmed to cure the Hemorrhoids and pains in the raines and backe: *Aylsius* prescribeth a fat cat sod for the gout, first taking the fat, and annoynting therewith the sick part, and then wetting Wooll or Towe in the same, and binding it to the offended place.

For the paine and blindnesse in the eye, by reason of any skinnes, Webs, or nailes, this is an approved medicine. Take the head of a blacke Cat, which hath not a spot of another colour in it, and burne it to pouder in an earthen pot leaded or glazed within, then take this poulder and through a quill blow it thrice a day into thy eie, and if in the nightime any heate do thereby annoy thee, take two leaves of an Oke wet in cold water and binde them to the eye, and so shall all paine fly away, and blindnes depart although it hath oppressed thee a whole yeare, and this medicine is approved by manye Physitians both elder and later.

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THE SALA- MANDER

I will not contrary their opinion which reckon the Salamander among the kinds of Lyzards, but leave the assertion as somewhat tollerable: yet they are not to be followed, or to be beleived, which would make it a kinde of Worme, for there is not in that opinion eyther reason or resemblance. What this beast is called among the Hebrewes I cannot learne, and therfore I judge that the Jewes (like many other Nations) did not acknowledge that there was any such kind of creature, for ignorance bringeth infidelitie in strangethings and propositions.

The description of theyr severall parts followeth, which as *Avicen* and other Authours write, is very like a small and vulgar Lyzard, except in their quantitie, which is greater, theyr legges taller, and their tayle longer. They are also thicker and fuller then a Lyzard, having a pale white belly, and one part of their skinne exceeding blacke, the other yellow like Verdigreace, both of them very splendid and glistening, with a blacke line going all along their backe, having uppon it many little spots like eyes: And from hence it commeth to be called a *Stellion*, or *Animal stellatum*, a creature full of starres, and the skinne is rough and balde, especially upon the backe where those spots are, out of which as writeth the

Scholiast, issueth a certaine liquour or humour, which quencheth the heate of the fire when it is in the same.

This Salamander is also foure-footed like a Lizard, and all the body over it is set with spots of black and yellow, yet is the sight of it abhominable and fearefull to man. The head of it is great, and sometimes they have yellowish bellyes and tayles, and sometimes earthy. It is some question among the Learned, whether there be any discretion of sexe, as whether there be in this kinde a male and a female. *Pliny* affirmeth that they never engender, and that there is not among them eyther male or female, no more then there are among Eeles. But this thing is justly crossed, both by *Bellonius* and *Agricola*, for they affirme upon their owne knowledge, that the Salamander engendereth her young ones in her belly like unto the Viper, but first conceiveth egges, and she bringeth forth fortie and fiftie at a time, which are fully perfected in her wombe, and are able to runne or goe so soone as ever they be littered: and therefore there must be among them both male and female.

The Countries wherein are found Salamanders, are the Region about Trent, and in the Alpes, and sometime also in Germany. They most commonly frequent the coldest and moystest places, as in the shaddow of Woods, in hedges neere Fountaines and Rivers, and sometimes they are found among Corne & thornes, and among Rocks. They are sildome seene except it be eyther in the Spring-time, or against raine, & for this cause it is called *Animal vernale*, and *Pluviosum*, a Spring or raynie creature.

Some do affirme that it is as cold as Ise, and that it therefore quencheth heate or fire like a peece of Ise, which if it be true, then is the old phylosophicall Maxime utterly false, namely, that all living creatures are hot and moyst, beeing

compared to creatures without life and sence, for there is not any dead or senceless body that so quencheth fire as the Ise doth. But the truth is, that the Salamander is cold, and colder then any Serpent, yet not without his naturall heate, which beeing compared to Armans, may truly be said to be hot, and therefore the venome of the Salamander is reckoned among Septicks, or corrodung things.

It naturally loveth milke, and therefore sometimes in the Woods or neere hedges, it sucketh a Cow that is layde, but afterward that Cowes udder or stocke dryeth uppe, and never more yeeldeth any milke. It also greatly loveth the Honny-combe, and some Authours have affirmed, that they use to gape after ayre or fresh breath, like the Camælion, yet they which have kept Salamanders in glasses, never perceived by them any such thing. They are slow of pace, and voyde ground very sluggishlie, and therfore it is justly termed a heavy and slothfull beast.

But the greatest matter in the Salamander to be inquired after, is whether it can live and be nourished by and in the fire, or whether it can passe thorough the fire without any harme, or quench and put out the same. Which opinions in the very relation and first hearing, doe crosse one another, for how can that either be nourished or live in the fire, which quencheth the same beeing put into it? Aristotle that never saw a Salamander himselfe, but wrote thereof by hearesay, hath given some colour to this opinion; because he writeth, the Salamander is an evidence, that the bodies of some creatures are not wasted or consumed in the fire, for (as some say) it walketh in the fire and extinguisheth the same.

Now whether this besemeed so great a Phylosopher to write uppon heare-say, who tooke upon him to gather all

naturall learning into his owne Graunge or storehouse, & out of the same to furnish both the present and all future ages, I leave it to the consideration of every indifferent Reader that shall peruse this story. I for mine owne part, rather judge it to be lightnes in him, to insert a matter of this consequence in the discourse of this beast, without either Authours, or experience gathered by himselfe. This one thing I marvaile at, why the Egyptians, when they will expresse or signifie a man burnt, doe in their Hieroglyphicks paint a Salamander, except eyther fire can burne a Salamander, or else contrary to all their custome, they demonstrate one contrary by another.

Nicander plainly affirmeth, that the Salamander dooth without all harme passe thorough the fire, and the Scholiast addeth, that there are certaine passages in the skinne, out of which issueth a kind of liquour that quencheth the fire: And hee telleth a story of one *Andreas*, who did dippe a peece of cloth in the blood of a Salamander, and tried afterward whither it would burne or not, but did not find that it would burne, wherfore he put it uppon his hand, and thrust that into the fire, and then also he felt no manner of paine.

Suidas followeth the common received opinion, that the Salamander quencheth the fire, (although it be not bredde of the fire as Krekets are) like Ise, and when the fire is so quenched, it is in vaine to blow or kindle the same againe with any bellowes, as they say hath been tryed in the forges of Smithes. And this also caused *Serenus* to write, the potent Salamander is never hurt by flames. *Seneca* consenteth heereunto, and *Zoroastres*: and so great hath beene the dotation about this opinion, that some have written that it ascendeth up to the fire neere the moone, farre above the reach of the Eagles or swiftest Fowles. Thus say they that write, and maintaine

the Salamanders abyding in the fire without harme. Now on the contrary, let us also heare their opinions, which deny this naturall operation in the Salamander.

Pliny affirmeth, that in his owne experience hee found that a Salamander was consumed in the fire, and not the fire by it, for he saith he burned one to powder, and used the same powder in medicines. *Aetius* writeth, that when it is first put into the fire, it devideth the flame, and passeth thorough speedily without harme, but if it tarry long therein it is burned and consumed, because the liquour or humiditie thereof is wasted. And this is also graunted by *Galen*, *Theophrastus*, and *Niphus*. And *Matthæolus* affirmeth that hee tryed the same, and found that if burning coales were layde uppon it, then it burned like unto any other rawe flesh, but beeing cast into the fire, it burneth not speedily.

There be some that have found a webbe out of the hayre growing uppon Salamanders, which can by no meanes be sette on fire, but this is very false, because the Salamander hath no haire upon it at all. And this kind of webbe rather commeth of a kind of flaxe that *Pliny* writeth of, or rather of the *Amiantus*-stone, called the *Asbest*, which is found in *Cyprus*, whereof they used to make coverings for the Theaters. This beeing cast into a fire, seemes to be forthwith all in a flame, but beeing taken out againe, it shyneth the more gloriously.

Some also doe affirme, that such a peece of cloth or webbe, may be wrought out of the Salamanders skin, but *Brasavolus* denyeth both the vertue of the stone, and of the Salamanders hyde or shell, for hee saith hee tried the stone, and it would not be wrought into wooll or spun into thred, and when hee cast the Salamanders shell or hide into the fire, it burned, and the mattery cold liquor thereof did almost flye into his face.

But some then will demaund, where had Pope *Alexander* that coate, which could not be purged but by fire, which made it alway as white as snow, or that map or net at Rome wherin (it is said) the napkin of our Saviour *Christ* is preserved, which men say is not washed but in the fire, which thing was sent to a Bishop of Rome for a present from the king of Tartars. Unto whom I aunswer out of *Paulus Venetus* as foloweth. There is a province in Tartaria called *Chinchitalas*, wherein is a mountaine abounding with Mines of Steele and Copper; now in this Mountaine there is a kind of earth digged up, which yeeldeth a thred like the thred of wooll. After the digging of it up they dry it in the sunne, and then beate it in a brazen morter, afterward they spinne it and weave it, in the same maner that they spin and weave other wollen cloth. After it is made, they have no meanes to purge it from spots or from filthines, but to cast it into the fire for the space of an houre, and then it is taken forth againe as white as any snow.

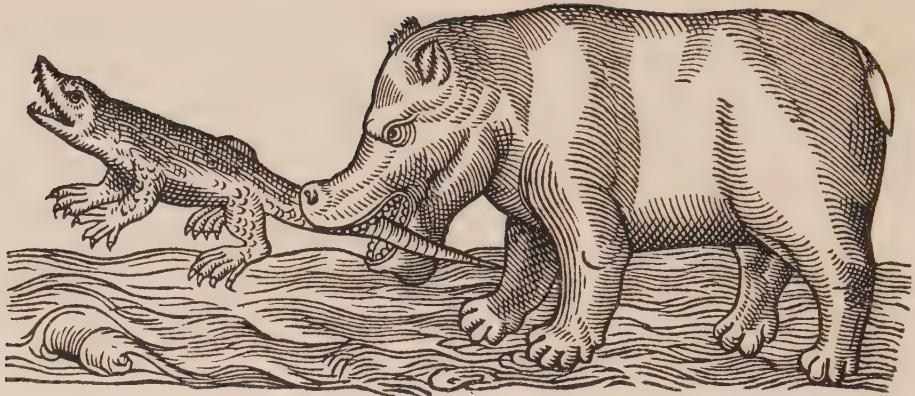
When the Salamander is provoked, it casteth foorth a white matterly liquor or humour, and it is an audacious and bold creature, standing to his adversary, and not flying the sight of a man; and so much the lesse, if it perceive that a man prosecute and follow it, to harme and kill it. The byting of it is very exitiall and deadly, and therefore the French men use this speech upon the byting of a Salamander: if a Salamander byte you, then betake you to the coffin and winding sheete. The *Rhætians* also doe ordinarily affirme, that when a man is bytten by a Salamander, he hath neede of as many Phisitians as the Salamander hath spots. And *Arnoldus* saith, that it hath in it as many venoms and meanes of hurting, as it hath colours distinguished one from another.

For when it once byteth and fasteneth teeth, it never letteth goe, and beeing pulled of, it leaveth the teeth behind, and then there never can be any remedie, and therefore it must be suffered to hang upon the wound untill it fall off, eyther willingly or wearied, or else compelled by the medicines that the wounded patient receiveth. For by this meanes onely is the patient kept alive: yet this is alway to be remembred, that the Salamander doth not alway bite, although provoked, for *Gesner* affirmeth, that hee having two of them, could never by beating make them open their mouthes, nor that in all his life did he ever heare of any man bytten by them. And of this thing hee not onely gathereth the difference of time, wherein their rage sheweth it selfe by byting, and when not, but also the difference of place and region, for that they bite in some Countries, and not in other. When they have bitten, there followeth a vehement payne and scabbe uppon the place, for the cure whereof there must be taken a decoction of Frogges, and the broth must be drunke, and the flesh applyed to the sore; or else other common remedies against the poyson prescribed in the Treatise following.

The poyson hereof is great, and not inferiour to the poyson of any other Serpent, for sometimes by creeping upon Apple-trees, it infecteth and poysoneth all the fruite, so that those which eate the same, dye and languish they know not whereof: and if the heele of a man doe but touch any small part or portion of the spettle of a Salamander, it maketh all the hayre of the body to fall of. The poyson it selfe is not cold, as some have thought, but hote, like to the poyson of *Cantharides*, and therefore to be cured by the same meanes, as by vomits, Glysters, *Ephemeron*, and such like. Onely *Swyne* doe eate Salamanders without harme or damage, for there is in them

a kinde of resistance in nature, and yet if man or dogge doe chaunce to eate of that Swyne that hath eaten a Salamander, it hath beene observed that they perrished by the same. And this poyson spreadeth it selfe the further when it is dead, because it is strengthened by putrefaction, and wine or water wherin one of these lyeth dead, is empoysoned & made mortall thereby to others. But in our dayes Salamanders are not so venomous, if there be any credite in *Brasavolus*, howbeit I have heard and read, that if at this day a Salamander get into a heape of corne, she so infecteth it, that whatsoever eateth of that Corne, dyeth as it were of poyson, and the Kine of Helvetia, which are sucked by Salamanders, doe ever after remaine barren, and without milke, and sometime also they dye of that evill. And as *Arnoldus* writeth, it casteth forth a certayne mattery white humour like milke out of the mouth, whereupon, if a man or any other living creature doe but tread, he is poysoned thereby, and at the least, all the hayre of their body falleth off, and in like sort they infect herbes & plants of the earth by theyr poyson.





THE
CROCO-
DILE
AND
RIVER-
HORSE

The river Nilus nourisheth the Crocodile: a venomous creature, foure footed, as daungerous upon water as the land. This beast alone, of all other that keepe the land, hath no use of a tongue. He onely moveth the upper jaw or mandible, wherewith he biteth hard: and otherwise terrible hee is, by reason of the course and ranke of his teeth which close one within another, as if two combes grew together. Ordinarily, he is above eighteene cubites in length. The female laieth eggs as big as geese doe: and sitteth ever upon them out of the water. For a certaine naturall fore-knowledge she hath, how farre Nilus the river will that yeaire rise when hee is at the highest, and without it will shee bee sure to sit. There is not another creature againe in the world, that of a smaller beginning, groweth to a bigger quantitie. His feet be armed with clawes for offence, and his skin so hard, that it wil abide any injurie whatsoever, and not be pierced. All the day time the Crocodile keepeth upon the land, but hee passeth the night in the water: and in good regard of the season he doth both the one and the other.

The covering of their backe is distinguished into divers

divided shells, standing uppe farre above the flesh, and towardes the sides they are lesse emynent, but on the belly they are more smooth, white, and very penitirable. The eyes of a Crocodile of the water, are reported to be like unto a Swines, and therefore in the water they see very dimlie; but out of the water they are sharpe and quicke sighted, like to all other foure-footed Serpents that lay egges. They have but one eyelidde, & that groweth from the nether part of the cheeke, which by reason of their eyes never twinkleth. And the Egyptians say, that onely the Crocodile among all the living creatures in the water, draweth a certaine thin bright skinne from his fore-head over his eyes, where-withall hee covereth his sight: and this I take to be the onely cause of his dimme sight in the waters.

The second wonder unto this, is that the Crocodile hath no tongue, nor so much as any appearance of a tongue. But then the question is, how it commeth to distinguish the sapours and tast of his meate. Whereunto *Aristotle* aunswere that this Crocodile is such a ravening beast, that his meate tarrieth not in his mouth, but is carryed into his stomacke, like as other water-beasts, and therefore they discerne sapours, and relish theyr meate more speedily then other; for the water or humour falleth so fast into their mouthes, that they cannot stand long upon the tast or dis-taste of their meate. But yet some make question of this, and they aunswere that most men are deceived heerein, for whiles they looke for his tongue upon his nether-chap, as it is in all other beasts, and find none, they conclude him to want that part: but they should consider, that the tongue cleaveth to the moveable part, and as in other beasts the nether-chap is the seate of the tongue, because of the motion, so in this the

tongue cleaveth to the upper-chappe, because that it is moveable, and yet not visible as in other, and therefore is very hardly discerned. For all this, I rather conclude with the former Authours, that seeing it liveth both in the waters and on the land, and therefore it resembleth a fish and a beast, as it resembleth a beast, *locum obtinet lingua*, it hath a place for a tongue, but as it resembleth a fish, *Elinguis est*, it is without a tongue. It hath great teeth standing out, all of them stand out before visibly when the mouth is shut, and fewer behind. And whereas Aristotle writeth, that there is no living creature which hath both *dentes prominentes*, & *ferratos*, that is, standing out, and devided like a saw, yet the Crocodile hath both. These teeth are white, long, sharpe, & a little crooked and hollow, their quantity well resembling the residue of the proportion of the body: and some say, that a crocodile hath three rowes of teeth, like the Lion of *Chius*, & like the Whale, but this is not an approoved opinion, because they have no more then 60. teeth. They have also 60. joynts or bones in the back, which are also tied together with so many nerves. The opening of his mouth reacheth to the place of his eares, and there be some Crocodiles in *Ganges* which have a kind of little horne upon their noses or snout. The melt is very small, & this some say is onely in them that bring forth egges, their stones are inward & cleave to their loynes. The taile is of the same length that the whole body hath, and the same is also rough and armed with hard skin upon the upper part & the sides, but beneath it is smooth & tender. It hath finnes upon the tayle, by the benefit wheroft it swimmeth, as also by the help of the feete. The feet are like a Beares, except that they are covered with scales instead of haire, their nailes are very sharp & strong, for if it had a thumbe as well as it hath

feet, the strength thereof would over-turne a ship. It is doubtful whether it hath any place of excrement except the mouth: And thus much for the severall parts of the Crocodile.

The knowledge also of the naturall actions & inclinations of Crocodiles is requisite to be handled in the next place, because that actions folow the members as sounds do instruments. First therfore, although Aristotle for the most part speaking of a Crocodile calleth it *aquatilis & fluviatilis*, yet it is not to confine it to the waters & rivers, as though it never came out of them like fishes, but onely to note that particular kind which differeth from them of the earth, for it is certaine that it liveth in both elements, namely earth & water: & for the time that it abideth in the water, it also taketh ayre, and not the humour or moistnes of the water, yet can they not want either humor of the water or respiration of the ayre: and for the day time it abideth on the land, & in the night in the water, because in the day, the earth is hoter then the water, & in the night, the water warmer then the earth: & while it liveth on the land, it is so delighted with the sun-shine, & lieth therein so immoveable, that a man would take it to be stark dead.

By reason of the shortnes of his feet, his pace is very slow, & therefore, it is not only easie to escape from him by flight, but also if a man do but turne aside & wind out of the direct way, his body is so unable to bend it selfe, that hee can neither wind nor turne after it. When they go under the earth into their caves, like to all other foure-footed & egge-breeding serpents, as namely Lizards, Stellions, & Torteises, they have all their legs joyned to their sides, which are so retorted as they may bend to either side, for the necessity of covering their egges, but when they are abroad, and goe bearing up all

their bodies, then they bend only outward, making their thighes more visible. During the time they lye hid, they eate nothing, but sleepe (as it is thought) immoveably, & when they come out againe, they do not cast their skinnes as other Serpents doe.

The tayle of a Crocodile is his strongest part, and they never kill any beast or man, but first of all they strike him downe and astonish him with their tailes, and for this cause, the Egyptians by a Crocodiles tayle doe signifie death & darknes. They devoure both men and beasts if they find them in theyr way, or neere the bankes of *Nilus*, wherein they abide, taking sometimes a calfe from the cow his damme, and carrying it whole into the waters.

Some have written that the Crocodile runneth away from a man if he winke with his left eye, and looke stedfastly uppon him with his right eye, but if this bee true, it is not to be attributed to the vertue of the right eye, but onely to the rareness of sight, which is conspicuous to the Serpent from one eye. The greatest terrour unto Crocodiles, as both *Seneca* and *Pliny* affirme, are the inhabitants of the Ile *Tentyrus* within *Nilus*, for those people make them runne away with their voyces, and many times pursue and take them in snares. Of these people speaketh *Solinus* in this manner. There is a generation of men in the Ile *Tentyrus* within the waters of *Nilus*, which are of a most adverse nature to the Crocodile, dwelling also in the same place. And although their persons or presence be of small stature, yet heerein is theyr courage admired, because at the suddaine sight of a Crocodile they are no whit daunted: for one of these dare meeete and provoke him to runne away. They will also leape into the Rivers and swimme after the Crocodile, and meeting with it, without feare cast themselves

uppon the Beasts backe, ryding on him as uppon a horse. And if the Beast lift uppe his head to byte him, when hee gapeth they put into his mouth a wedge, holding it hard at both ends with both their hands, & so as it were with a bridle, leade, or rather drive them captives to the Land, where with theyr noyse they so terrifie them, that they make them cast uppe the bodies which they had swallowed into theyr bellies: & because of this antypathy in nature, the Crocodiles dare not come neere to this Iland.

The males of this kind do love their females above all measure, yea even to jealousie. And it is no wonder if they make much of one another, for besides themselves they have few friends in the world, except the bird *Trochilus* and Swine, of whom I can say little, except this that followeth. As for the little bird *Trochilus*, it affecteth and followeth them for the benefit of his owne belly: for while the Crocodile greedilie eateth, there sticketh fast in his teeth some part of his prey, which troubleth him very much, & many times ingendereth wormes, then the beast to helpe himselfe taketh land, and lyeth gaping against the sunne-beames westward, the bird perceiving it, flyeth to the jawes of the beast, and there first with a kind of tickling-scratching, procureth (as it were) licence of the Crocodile to pull foorth the wormes, and so eateth them all out, and clenseth the teeth thoroughly, for which cause the Beast is content to permit the Bird to goe into his mouth. But when all is cleansed, the ingratefull Crocodile endevoureth sudainely to shut his chappes together upon the Bird, and to devoure his friend, like a cursed wretch which maketh no reckoning of friend-shipe, but the turne served, requiteth good with evill. But Nature hath armed this little bird with sharpe thornes upon

her head, so that while the Crocodile endevoureth to shut his chaps and close his mouth upon it, those sharpe thornes pricke him into his palate, so that full sore against his unkind nature, hee letteth her flye safe away.

There be some that affirme that he destroyeth all without exception that thus come into his mouth, and other-some say he destroyeth none, but when he feeleth his mouth sufficiently cleansed, he waggeth his upper chappe, as it were to give warning of avoydance, and in favour of the good turne, to let the bird fly away at his owne pleasure. Howbeit, the other and former narration is more likely to be true, and more constantly affirmed by all good Authors except *Plutarch*.

That there is an amitie and naturall concord betwixt Swine and Crocodiles is also gathered, because they onely among all other living foure-footed beastes, doe without danger, dwell, feede and inhabite upon the banks of *Nilus*, even in the midst of the Crocodiles; and therefore it is probable that they are friends in nature. But oh how small a sum of friends hath this beast, and how unwoorthy of love among all creatures, that never in nature hath but two, in heaven or earth, ayre or water, that will adventure to come neere it, and one of these also, which is the best deserving, it devoureth and destroyeth, if it get it within his danger.

Seeing the friendes of it are so few, the enemies of it must needes be many, and therefore require a more large catalogue or story. In the first ranke whereof commeth, (as worthy the first place,) the *Ichneumon*, or *Pharaobs-mouse*, who rageth against their egges and their persons, for it is certaine that it hunteth with all sagacity of sence to finde out theyr nests, and having found them, it spoyleth, scattereth, breaketh & emptieth all theyr egs. They also watch the old ones asleepe, and finding

their mouthes open against the beames of the Sunne, suddenly enter into them, and being small, creepe downe theyr vast & large throates before they be aware, and then putting the Crocodile to exquisite and intollerable torment, by eating their guttes asunder, and so their soft bellies, while the Crocodile tumbleth to and fro sighing and weeping, now in the depth of water, now on the Land, never resting till strength of nature fayleth. For the incessant gnawing of the *Ichneumon* so provoketh her to seek her rest in the unrest of every part, herbe, element, throwes, throbs, rowlings, tossings, mournings, but all in vaine, for the enemy within her breatheth thorough her breath, and sporteth her selfe in the consumption of those vitall parts, which wast and weare away by yeelding to her unpacificable teeth, one after other, till shee that crept in by stealth at the mouth, like a puny theefe, come out at the belly like a Conquerour, thorough a passage opened by her owne labour & industry. But whether it be true or no, that the *Trochilus* doth awake the sleeping Crocodile, when he seeth the *Ichneumon* lye in waite to enter into her, I leave it to the credite of *Strabo* the reporter, and to the discretion of the indifferent Reader.

The use of crocodiles taken, is for their skinne, flesh, caule, and medicine arysing out of it. Their skinne as it is exceeding hard uppon their backes while they are alive, so is it also when they are dead, for with that the common people make them better armour, then coats of Mayle against Darts, Speare, or Shielde, as it is well knowne in all *Ægypt* at this day. For the flesh of crocodiles, it is also eaten among those people that do not worship it: as namely, the people about *Elephantina Apollinopolis*. Notwithstanding by the Law of God Levit. 11. it is accounted an uncleane beast, yet the tast

thereof being found pleasant, and the rellich good, without respect of GOD or health, the common people make use thereof.

The medicines arising out of it are also many. The first place belongeth to the caule, which hath moe benefits or vertues in it, then can be expressed. The bloud of a crocodile is held profitable for many thinges, and among other it is thought to cure the bitings of any Serpent. Also by annoyning the eyes, it cureth both the dregs or spots of bloud in them, and also restoreth soundnesse and clearenesse to the sight, taking away all dulnesse or deadnesse from the eyes. And it is said, that if a man take the liquor which commeth from a peece of a crocodile fryed, and annoynce therewithall his wound or harmed part, that then he shall bee presently rid of all paine and torment. The skinne both of the Land & water crocodile dryed into powder, and the same powder with Vineger or Oyle, layd upon a part or member of the body, to be seared, cut off, or lanced, taketh away all sence and feeling of paine from the instrument in the action.

All the *Ægyptians* doe with the fat or sewet of a crocodile annoyn all them that be sick of Feavers, for it hath the same operation which the fat of a *Sea-dogge* or *Dog-fish* hath, and if those parts of men and beasts which are hurt or wounded with crocodiles teeth, be annoyned with this fat, it also cureth them. Being concocted with water and Vineger, and so rowled uppe and downe in the mouth, it cureth the tooth-ach: and also it is outwardly applyed agaynst the byting of Flyes, Spyders, Wormes, and such like, for this cause, as also because it is thought to cure Wennes, bunches in the flesh, and olde woundes. It is solde deare, and held pretious in *Alcair*. *Scaliger* writeth, that it cureth the *Gangren*. The canyne

teeth which are hollow, filled with Frankinsence, and tyed to a man or woman which hath the tooth-ach, cureth them, if the party know not of the carrying them about: And so they write that if the little stones which are in their belly be taken forth and so used, they work the same effect against Feavers. The dung is profitable against the falling off of the hayre, and many such other things.

The biting of a Crocodile is very sharp, deepe, and deadly, so that wheresoever he layeth his teeth, seldome or never followeth any cure. But yet the counsell of Physitions is, that so soone as the patyent is wounded, he must be brought into a close Chamber wher are no windowes, and there bee kept without change of ayre, or admission of light, for the poyson of the Crocodile worketh by cold Ayre and light; and therefore by the want of both is to be cured. But for remedy (if any bee) they prescribe the same which is given for the cure of the biting of a mad Dog, or (as *Avicen*) the byting of a Dogge not madde. But most proper is the dung of a man, the Fish *Garum* and *Mysy* pounded together, and so applyed, or else the broth of salt-sod-flesh, & such other things as are vulgarly knowne to every Physition: and therefore seeing we live in a country far from the annoyance of this Serpent, I shall not neede to blot any Paper to expresse the cure of this poyson.

The same river Nilus bringeth foorth another beast called *Hippopotamus*, *i.e.* a River-horse. Taller hee is from the ground than the Crocodile: hee hath a cloven foot like a boeufe: the backe, maine, and haire of an horse: and he hath his neighing also. His muzzle or snout turneth up: his taile twineth like the bores, and his teeth likewise are crooked and bending downewards as the bores tuskes, but not so hurtfull: the skin or hide of his backe unpenetrable (whereof are made

targuets and head-peeces of doutie proofe, that no weapon will pierce) unlesse it be soked in water, or some liquor. He eateth down the standing corne in the field: and folke say, that he setteth downe beforehand where he will pasture and feed day by day: and when he setteth forward to any field for his releefe, he goeth alwaies backeward, and his tracts are seene leading from thence, to the end, that against his return he should not be forelaied, nor followed by his footing.

Marcus Scaurus was the first man, who in his plaies and games that hee set out by his office of *Ædileship*, made a shew of one Water-horse, and foure Crocodiles, swimming in a poole or mote made for the time during those solemnities.

The River-horse hath taught Physicians one devise, in that part of their profession which is called Chirurgerie. For he finding himselfe over-grosse and fat, by reason of his high feeding so continually, getteth forth of the water to the shore, having espied afore where the reeds and rushes have been newly cut: and where he seeth the sharpest cane and best pointed, hee setteth his bodie hard to it, for to pricke a certaine veine in one of his legges, and thus by letting himselfe bloud, maketh evacuation: whereby his bodie, otherwise enclining to diseases and maladies, is well eased of the superfluous humour: and when he hath thus done, he stoppeth the orifice again with mud, and so stancheth the bloud, and healeth up the wound.

This Beast is called by the Græcians *Baziliscos*, and by the Latine *Regulus*, because he seemeth to be the King of serpents, not for his magnitude or greatnesse. For there are many Serpents bigger then he, as there be many Foure-footed-beastes bigger then the Lyon, but because of his stately pace, and magnanimious mind: for hee creepeth not on the earth like other Serpents, but goeth halfe upright, for which occasion all other Serpentes avoyde his sight. And it seemeth nature hath ordained him for that purpose: for beside the strength of his poyson which is uncurable, he hath a certaine combe or Corronet upon his head, as shall be shewed in due place.

There is some question amongst Writers, about the generation of this Serpent: for some, (and those very many and learned) affirme, him to be brought forth of a Cockes egge. For they say that when a Cock groweth old, he layeth a certaine egge without any shell, in stead whereof it is covered with a very thicke skinne, which is able to withstand the greatest force of an easie blow or fall. They say moreover, that this Egge is layd onely in the Summer-time, about the beginning of Dogge-dayes, being not long as a Hens Egge, but round and orbicular: Sometimes of a dusty, sometimes of a Boxie, sometimes of a yellowish muddy colour, which Egge is generated of the putrified seed of the Cocke, and afterward set upon by a Snake or a Toad, bringeth forth the Cockatrice, being halfe a foot in length, the hinder part like a Snake, the former part like a Cocke, because of a treble combe on his forehead.

But the vulger opinion of Europe is, that the Egge is nourished by a Toad, and not by a Snake; howbeit in better experience it is found that the Cocke doth sit on that egge

himselfe. But this point is worth inquiry, whether a cocke can conceive an Egge, and after a certaine time lay the same without a shell. I for my part am perswaded, that when a cocke groweth old, and ceaseth to tread his female in the ordinary course of nature, which is in the seventh or ninth yeare of his age, or at the most in the foureteenth, there is a certaine concretion bred within him by the putrified heat of his body, through the staying of his seede generative, which hardeneth unto an egge, & is covered with such a shell, as is said already: the which egge being nourished by the cocke or some other beast, bringeth forth a venomous worme, such as are bred in the bodies of men, or as Waspes, Horse-flyes, and catterpillers engendered of Horse-dung, or other putrified humours of the earth: and so out of this Egge may such a venomous Worme proceede, as in proportion of body, and pestiferous breath, may resemble the *African* cockatrice or Basiliske, and yet it is not the same whereof wee purpose here to intreat, but will acknowledge that to be one kind of cockatrice, but this kind is generated like other Serpents of the earth, for as the auncient *Hermes* writeth, it is both false and impossible, that a cockatrice should be hatched of a cockes Egge.

The eyes of the Cockatrice are redde, or somewhat inclyning to blackenesse, the skinne and carkase of this beast have beene accounted precious, for wee doe read that the *Pergameni* did buy but certaine peeces of a Cockatrice, and gave for it two pound and a halfe of Sylver: and because there is an opinion that no Byrd, Spyder, or venomous Beast, will indure the sight of this Serpent, they did hang uppe the skinne thereof stuffed, in the Temples of *Apollo* and *Diana*, in a certaine thinne net made of Gold: and therefore it is sayde, that never

any Swallow, Spider, or other Serpent durst come within those Temples: And not onely the skinne or the sight of the Cockatrice worketh this effect, but also the flesh thereof, being rubbed upon the pavement postes or Walles of any House. And moreover, if Silver bee rubbed over with the powder of the Cockatrices flesh, it is likewise sayde, that it giveth it a tincture like unto Golde: and besides these qualities, I remember not any other in the flesh or skinne of this serpent.

The hissing of the Cockatrice which is his naturall voyce, is terrible to other serpents, and therefore as soone as they heare the same, they prepare themselves to fly away. We read also that many times in *Affrica*, the Mules fall downe dead for thirst, or else ly dead on the ground for some other causes, unto whose Carkase innumerable troupes of Serpentes gather themselves to feede thereupon: but when the Bazeliske windeth the sayd dead body, he giveth forth his voyce: at the first hearing whereof, all the Serpents hide themselves in the neare adjoyning sandes, or else runne into theyr holes, not daring to come forth againe, untill the Cockatrice have well dyned, and satisfied himselfe. At which time he giveth another signall by his voyce of his departure: then come they forth, but never dare meddle with the remnants of the dead beast, but go away to seek some other prey. And if it happen that any other pestiferous beast come unto the waters to drink neare the place wherein the Cockatrice is lodged, so soone as it perceiveth the presence thereof, although it be not heard nor seene, yet it deaparteth back againe, without drinking, neglecting his owne nutriment, to save it selfe from further danger.

So then it beeing evident that the hissing of a Cockatrice

is terrible to all Serpentes, and his breath and poyson mortall to all manner of Beastes: yet hath GOD in nature not left this wilde Serpent without an enemie; for the Weasell and the Cocke are his tryumphant Victors; and therefore *Pliny* sayth well: This monster which even Kinges have desired to see when it was dead, yet is destroyed by the poyson of Weasels, for so it hath pleased nature that no beast should be without his match.

The people therefore when they take Weasells, after they have found the Caves and lodging places of the Cockatrices, which are easily discerned by the upper face of the earth, which is burned with theyr hotte poyson, they put the Weasell in unto her: at the sight whereof the Cockatrice flyeth like a weakeling overmatched with too strong an adversary, but the Weasell followeth after and killeth her. Yet this is to be noted that the Weasell both before the fight and after the slaughter, armeth her selfe by eating of *Rue*, or else she would bee poysoned with the contagious ayre about the Cockatrice: and besides this Weasell, there is no other beast in the World, which is able to stand in contention against the Cockatrice, saith *Lemnius*.

Againe, even as a Lyon is afryd of a cock, so is the Bazeliske, for he is not onely afryd at his sight, but almost dead when hee heareth him crow, which thing is notoriously knowne throughout all *Affrica*. And therefore all Travellers which goe through the Desertes, take with them a Cocke for theyr safe conduct against the poyson of the Bazeliske: and thus the crowing of the Cocke is a terror to Lyons, & a death to Cockatrices, yet he himselfe is afraid of a Kite.

Now we are to intreate of the poyson of this serpent, for it is a hot and venomous poison, infecting the Ayre round

about, so as no other Creature can live neare him. The question is in what part of this Serpent the poyson doth lye; Some say in the head alone, and that therefore the Bazeliske is deafe, because the Ayre which serveth the Organe of hearing, is resolved by the intensive caliditie: but this seemeth not to bee true, that the poyson shoulde bee in the head onely, because it killeth by the fume of the whole body, and besides when it is dead it killeth by onely touching it, and the Man or Beast so slayne, doth also by touching kill another: Some agayne say, that the poyson is in the breast, and that therefore it breatheth at the sides, and at many other places of the body, through and betwixt the scales; which is also true, that it doth so breath: for otherwise the burning fume that proceedeth from this poysonfull beast, would burne uppe the Intrals thereof, if it came out of the ordinary place; and therefore Almighty GOD hath so ordained, that it should have spiraments and breathing places in every part of the body, to vent away the heate, least that in very short time, by the inclusion thereof, the whole compage and juncture of the body should be utterly dissolved, and separated one part from another.

But to omit inquiry in what part of his body the poyson lyeth, seeing it is most manifest that it is universall, we will leave the seate thereof, and dispute of the instruments and effectes.

First of all therefore it killeth his owne kinde, by sight, hearing, and touching. By his owne kinde, I meane other Serpentes, and not other Cockatrices, for they can live one beside another, for if it were true (which I doe not beleeve) that the Arabian *Harmene* were any other Serpent then a Cockatrice, the very same reason that *Ardoynus* giveth of the fellowshippe of these two Serpents together, (because of the

similitudes of their natures) may very well proove that no divers kindes can live so well together in safety without harming one or other, as doe one and the same kind together. And therefore there is more agreement in nature betwixt a Cockatrice and a Cockatrice, then a Cockatrice and *Harmene*, and it is more likely that a Cockatrice dooth not kill a Cockatrice, then that a Cockatrice doth not kill an *Harmene*: And againe, Cockatrices are ingendered by Egges, according to the Holy Scripture; and therefore one of them killeth not another by touching, hissing, or seeing, because one of them hatcheth another. But it is a question whether the Cockatrice dye by the sight of himselfe: some have affirmed so much, but I dare not subscribe thereunto, because in reason it is unpossible, that any thing should hurt it selfe, that hurteth not another of his owne kinde, yet if in the secret of nature GOD have ordayned such a thing, I will not strive against them that can shew it.

And therefore I cannot without laughing remember the olde Wives tales of the Vulgar Cockatrices that have bin in England; for I have oftentimes heard it related confidently, that once our Nation was full of Cockatrices, and that a certaine man did destroy them by going uppe and downe in Glasse, whereby their owne shapes were reflected upon their owne faces, and so they dyed. But this fable is not worth refuting, for it is more likely that the man should first have dyed by the corruption of the ayre from the Cockatrice, then the Cockatrice to die by the reflection of his owne similitude from the glasse, except it can be shewed that the poysoned ayre could not enter into the glasse wherein the man did breathe.



These are bred in the Alpes, and are of an admirable celerity, although their heades bee loaded with such hornes, as no other beasts of their stature beareth. For I do read in *Eustathius*, that their hornes are sixteene palmes longe, or five spannes, and one palme, and sometimes seaven spans, such was the horne consecrated at *Delos*, being two cubits and a span long, and six and twenty pounds in weight. This beast (saith *Pollibius*) in his necke and haire is like a Bucke-goat, bearing a beard under his chin of a span long, as thicke as a colts taile, and in other partes of his body resembleth a Hart.

THE
IBEX

It seemeth that his Hæbrew name *Iaall*, is derived of climbing, and (*Isidorus* saith) that Ibices are *quasi Avices*, that is like Birdes, because like Fowles of the ayre, they enhabite the topes of clifftes, Rockes, and Mountaines, farre from the

viewe and sight of men. Their hornes reach to their Buttockes or Hippes, so that if at anye time hee doe chaunce to fal, he cowcheth his whole bodie betwixt his hornes, to breake the stronge force and violence of his owne weight, and also hee is able to receive uppon his horns the stroks of great stones which are shot or cast at him; they are knotty and sharp, and as they encrease in age so do their horns in strongnesse and other qualities until they be twenty yeares old.

These beasts inhabit and keepe their abode in the tops of those Mountaines, where the yce never thaweth or dissolveth, for it loveth cold by nature, otherwise it would be blind, for cold is agreeable to the eie-sight and beauty. It is a Noble beast and very fat. In the small head, and leane Legges, it resembleth a Hart, the eies are very faire and bright, the colour yellowish, his hoofe cloven and sharpe like wilde Goates. It farre excelleth a wilde Goate in leaping, for no man will beleeve how farre off, or what long space it will leape except he saw it. For there is no place so steep or cragged that if it affoord him but so much space as his foot may stand on but he will passe over it with a very few jumpes or leapes. The Hunters drive them to the smooth and high rockes, and there they by enclosing them take them in ropes or toyles, if they cannot come neere him with shot or Swords. When the beast seeth his Hunter which descendeth to him by some Rocke, he observeth very diligently and watcheth if he can see any distance or space betwixt him and the rock; yea, but so much as his eye-sight can pierce through: and if he can, then he leapeth uppe and getteth betwixt the Hunter and the rocke, and so casteth him downe headlong and if he can espy no distance at all, then doeth he keepe his standing untill hee be killed in that place.

The hunting of this beast were very pleasant, but that it is encombred with much labour and many perils, and therefore in these daies they kill them with Gunnes. The inhabitants of *Valois* (neere the Ryver *Sedunus*) take them in their infancy when they are young and tame them, and untill they be old they are contented to goe and come with the tame Goates to pasture, but in their older and riper age they returne to their former Wilde nature.

When this beast feeleth infallible tokens of her death, and perceiveth that her end by some wound or course of nature approcheth, and is at hand, it is reported by the hunters, that she ascendeth to the toppe of some Mountaine or high rocke, and there fasteneth one of her hornes in the same steepe place, going round continually and never standing still, until she have worne that horne asunder, whereby she stayeth her selfe, and so at length at the instant or point of death, breaking her horne, falleth down and perisheth. And because they dye among the rockes, it falleth out seldome that their bodyes are found, but many times when the snow falleth from the Mountaines in great and huge Masses, it meeteth with a living *Ibex* and other wilde beastes, and so oppressing them driveth them down to the foot of the hils or Mountaines, as it doth trees and small houses, which are built upon the sides of them.

In *Creete* they make bowes of the hornes of these beastes. And concerning their taking it is not to be forgotten how the hunter which pursueth her from one rocke to another, is forced many times for the safeguard of his own life, to forsake his standing, and to observe the beast when it maketh force at him, and to rid himself from danger of death by leaping upon his back, and taking fast hold of his hornes, whereby

he escapeth. In the house of *Pompey* where the memorable forrest of *Gordianus* was painted, there were amonge other beastes, two hundred *Ibices*, which *Pompey* gave unto the people at the day of his tryumph, for to make spoile thereof at their owne pleasure.

The medicines of the Ibex.

Some do commend the blood of the Ibex to be a very good remedy against the stone of the bladder, being used in this manner: first, they devide it in partes, and put one part of the blood, and about some sixe parts of wine *Apial* and Hony mixed together, and doe boile them both together lukewarme, and afterwardes they reserve it in a cleane vessell, and the third day in the morning they give it unto the party to drinke who is grieved, and then they put him into a Bath about noone time, and in the evening, and this order is to be observed for three daies together, for it will come to passe that in that space the stone will be dissolved and turned into sand or gravell, and so by that means will have vent together with the urine.

There is also by the dung of the aforesaid beast, an excelent remedy against the Sciatica or hippe-gout, by which that most excellent Physitian *Ausonius* himselfe was healed, and many other lying disperate of remedy, which is this; to gather the dunge of this beast in the seventeenth day of the Moone, neither is it any great matter whether you gather it in some part of the old Moone, for it wil have the same operation: you shal therefore take as much of this dung as you can hold in your hand or fist at one time: so that the quantity of the dung be unlike, and you shall put it in a morter and beate it to powder, & cast twenty grains of pepper into the same

fime, being very diligently pounded or bruised, and then you
shall adde nine ounces of the best hony unto the aforesaid
mixture, and foure pounds of the best wine, and mixe the
potion in the manner of a compound wine, and the dung or
durt being dried and beaten first, you shall mingle
all the rest and put them together in a vessell
made of glasse, that when you have any
need you may have the medicine
ready prepared, to comfort
him or her which
is so afflicted.

* * *

THE
HYÆNA

This first and vulgar kind of Hyæna is bred in Affricke and Arabia, being in quantity of body like a wolfe, but much rougher haire, for it hath bristles like a horsses mane all along his back, and the middle of his backe is a little crooked or dented, the colour yellowish, but bespeckled on the sides with blew spots, which make him looke more terrible, as if it had so many eies. The eies change their colour at the pleasure of the beast, a thousand times a day, for which cause many ignorant writers have affirmed the same of the whole body, yet can he not see one quarter so perfectly in the day as in the night; & therfore he is called *Lupus vespertinus* a wolfe of the night. The skilful Lapidarists of Germany affirme that this beast hath a stone in his eies (or rather in his head) called *Hyæna* or *Hyænius*; but the ancients say that the apple or puple of the eie is turnd into such a stone, & that it is indued with this admirable quality, that if a man lay it under his tong, he shal be able to foretell and prophesie of things to come, the truth hereof I leave to the reporters. Their back-bone stretcheth it selfe out to the head, so as the necke cannot bend except the whole body be turned about, and therfore whensoever he hath occasion to wry his necke, he must supply that quality by removing of his whole bodie.

This Beast hath a very great hart as all other Beasts have which are hurtful, by reason of their feare. The genital member is like a dogs or wolves; and I marvaile upon what occasion the writers have beene so possessed with opinion that they change sexes, and are somtime male and another female, that is to say male one yeare, and female another. Both kinds have under their tailes a double note of passage, in the male there is a scissure like the secrets of a femal, & in the femal a bunch like the stones of the male, but nether one nor

other inward, but onely outward; and except this hath given cause of this opinion, I cannot learne the ground thereof: onely *Orus* writeth, that there is a fishe of this name which turneth sexe, and peradventure some men hearing so much of the fish, might mistake it more easilie for the foure-footed-beast, and applye it thereunto. These engender not onely among themselves, but also with Dogs, Lyons, Tygers, and Wolves, for the *Æthopian* Lyon being covered with an Hyæna beareth the *Crocuta*.

This is accounted a most subtil and crafty beast. And the female is far more subtil then the male, and therefore more seldome taken, for they are afraid of their own company. It was constantly affirmed that among eleven Hyænes, there was found but one female, it hath beene beleaved in ancient time that there is in this beast a magicall or enchanting power, for they write, that about what creature soever he goeth round three times, it shall stand stone-still and not be able to moove out of the place: and if Dogs do but come within the compasse of their shaddow and touch it, they presently loose their voice: and that this she dooth most naturally in the ful moone; for although the swiftnesse or other opportunity of the Dogges helpeth them to fly away from her, yet if she can but cast her shadow upon them, she easily obtaineth her prey. She can also counterfeit a mans voice, vomit, cough, and whistle, by which means in the night time she commeth to houses or foldes where Dogs are lodged, and so making as though she vomited, or else whistling, draweth the Dogs out of doors to her and devoureth them. Likewise her nature is, if she find a man or a Dog on sleepe, she considereth whether shee or he have the greater body, if she, then she falleth on him, and either with her weight, or some secret worke of

nature by stretching her body upon him killeth him, or maketh him sencelesse; whereby without resistance she eateth off his hands: but if she find her body to be shorter or lesser then his, then she taketh her heeles and flyeth away.

If a man meet with this beast he must not set upon it on the right hand, but on the lefte, for it hath bin often seene, that when in hast it did run by the Hunter on the right hand, he presently fel off from his horse sencelesse; and therefore they that secure themselves from this beast, must be carefull to receive him on the left side, that so hee may with more facility be taken, especially (saith Pliny) if the cords wherein he is to be ensnared be fastned with seven knots. *Aelianus* reporteth of them, that one of these comming to a man asleep in a sheep-coat, by laying her left hand or forefoote to his mouth made or cast him into a dead-sleep, and afterward digged about him such a hole like a grave, as shee covered all his body over with the earth, except his throat and head, whereupon she sat untill she suffocated and stifled him: yet *Philes* attributeth this to her right foote. The like is attributed to a Sea-calfe, and the fish Hyæna, and therefore the old Magicians by reason of this exanimating property, did not a little glory in these beasts, as if they had beene taught by them to exercise diabolicall and præstigious incantations, wherby they deprived men of sence, motion, and reason. They are great enemies to men, and for this cause *Solinus* reporteth of them, that by secret accustoming themselves to houses or yarde, where Carpenters or such mechanicks worke, they learne to call their names, and so will come being an hungred and call one of them with a distinct and articulate voyce, whereby he causeth the man many times to forsake his worke and goe to see the person calling him; but the subtil Hyæna

goeth farther off, and so by calling allureth him from helpe of company, and afterward when she seeth time devoureth him, and for this cause hir proper Epithite is *Aemula vocis*, *Voyce counter-fayter*.

There is also great hatred betwixt a *Pardall* and this beast, for if after death their skins be mingled together the haire falleth off from the *Pardals* skinne, but not from the *Hyænae*; and therfore when the Egyptians describe a superiour man overcome by an inferiour, they picture these two skinnes, and so greatly are they afraide of *Hyænae*, that they runne from all beasts, creatures and places, whereon any part of their skinne is fastened. And *Aelianus* saith, that the *Ibis* bird which liveth upon serpents is killed by the gall of an *Hyæna*.

He that will go safely through the mountaines or places of this beasts aboade, *Rasis* & *Albertus* say, that hee must carry in his hand a roote of *Coloquintida*. It is also beleevered that if a man compasse his ground about with the skinne of a *Crocodile*, an *Hyæna*, or a *sea-Calfe*, and hang it up in the gates or gaps thereof, the fruities enclosed shall not be molested with haile or lightning. And for this cause *Mariners* were wont to cover the tops of their sailes with the skinnes of this beast or of the *Sea-calfe*; and *Horus* sayth, that a man clothed with this skinne may passe without feare or daunger through the middest of his enemies: for which occasion the Egyptians doe picture the skin of an *Hyæna* to signifie fearelesse audacitie. Neither have the *Magitians* any reason to ascribe this to any præstigious enchauntment, seeing that a figge tree also is never oppressed with haile nor lightning.

And the true cause thereof is assigned by the *Philosophers* to be the bitterness of it, for the influence of the heavens hath no destructive operation uppon bitter but uppon sweete

things, and there is nothing sweete in a figge tree but onely the fruite. Also *Collumella* writeth, that if a man put three bushels of seede graine into the skinne of this beast and afterward sowe the same, without all controversie it will arise with much encrease. *Gentian* worne in an *Hyænaes* skin seven daies in steede of an amulet is very soveraigne against the biting of mad dogges. And likewise if a man hold the tongue of an *Hyæna* in his hand, there is no dogge that dareth to seize upon him. The skinne of the forehead, or the bloud of this beast, resisteth all kind of witchcraft and incantation. Likewise *Pliny* writeth, that the haires layed to womens lips, maketh them amorous. And so great is the vanitie of the Magicians, that they are not ashamed to affirme that by the tooth of the upper jaw of this beast on the right side bound unto a mans arme or any part thereof, he shall never be molested with dart or arrow.

Likewise they say, that by the genital of this beast, and the article of the backe-bone which is called *Atlantios*, with the skinne cleaving unto it preserved in a house, keepeth the family in continuall concord, and above al other, if a man carry about him the smallest and extreame gut of his intrailes, he shal not onely be deliverd from the Tyrany of the higher powers, but also foreknow the successe and event of his petitions and sutes in Law.

If his left foot and nailes be bound up together in a Linnen bagge, and so fastned unto the right arme of a man, he shal never forget whatsoever he hath heard or knoweth. And if he cut off the right foot with the left hand and weare the same, whosoever seeth him shal fal in love with him, besides the Beast. Also the marow of the right foot is profitable for a Woman that loveth not her husband, if it be put into her

nostrils; And with the power of the left claw, they which are anointed therewith, it being first of al decocted in the blood of a weasil, do fal into the hatred of al men. And if the nailes of any beast bee found in his mawe after he is slain, it signifieth the death of some of his hunters: And to conclude, such is the folly of the Magitians, that they beleeve the transmigration of soules, not only out of one man into another, but also of man into Beasts. And therefore they affirm, that their men *Symis* and religious votaries departing life send their soules into Lyons, and their religious women into Hyænaes.

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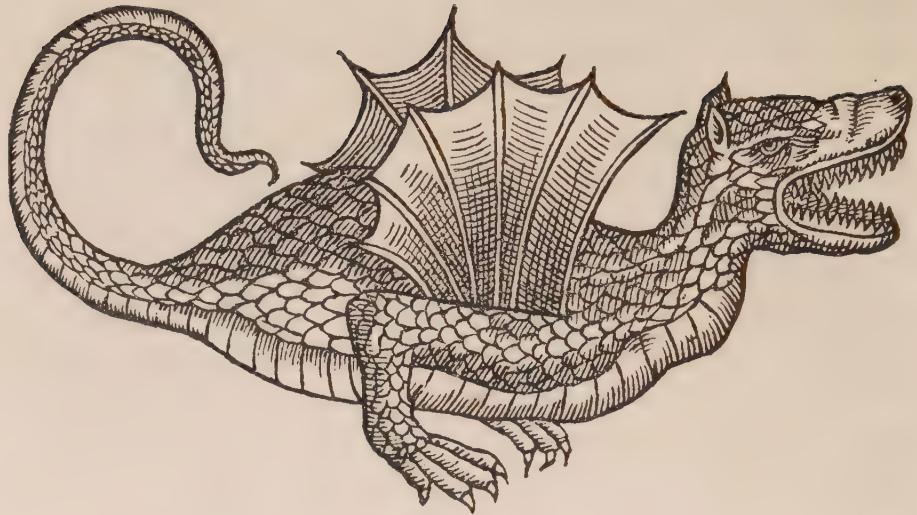


THE
HYDRA,
supposed
to be killed
by Hercules

The Poets do faine, that neare to the Fountaine *Amymona*, there grew a Plantaine, under which was bred a Hydra which had seeven heads: whereof one of these heads was said to bee immortall: with this Hydra *Hercules* did fight, for there was in that immortall head such a poyson as was uncurable; wherewithall *Hercules* moystened the head of his Darts after he had killed it: & they say, that while *Hercules* strucke off one of these heads, there ever arose two or three more in the roome thereof, untill the number of fifty, or as some say fourescore

and ten heads were strucken off: and because this was done in the fenne of *Lerna*, therefore there grew a Proverb of *Lerna malorum*, to signifie a multitude of unresistable evils.

And some ignorant men of late daies at *Venice*, did picture this Hydra with wonderfull Art, and set it forth to the people to be seene, as though it had beene a true carcase, with this inscription. In the yeare of Christes incarnation, 550. about the Month of January, this monstrous Serpent was brought out of *Turky* to *Venice*, & afterwards given to the French king: It was esteemed to be worth 6000. duckats. These monsters signifie the mutation or change of worldly affaires, but (I trust said the Author of the inscription, who seemed to be a *German*) the whole Christian world is so afflicted, that there is no more evill that can happen to the Christian World, except destruction; and therefore I hope that these monsters do not foreshew any evil to the christians. Therfore seeing the Turkish empire is grown to that height, in which estate all other former kingdomes fell, I may devine & Prophecy, that the danger threatned hereby, belongeth to the Turks, and not unto us, in whose goverment this Monster was found to be bred: and the hinder part of his head seemeth to resemble a Turkes Cap. Thus farre this inscribing Deviner. But this fellow ought first of all to have enquired about the truth of this Picture, whether it were sincere or counterfeit, before he had given his judgment upon it, for that there shold be such a serpent with seaven heads, I think it unpossible, and no more to bee beleived and credited then that *Castor* and *Pollux* were conceived in an Egge, or that *Pluto* is the GOD of Hell; or that Armed menne were created out of Dragons teeth.



THE DRAGON Among all the kindes of Serpents, there is none comparable to the Dragon, or that affordeth and yeeldeth so much plentifull matter in history for the ample discovery of the nature thereof: and therefore heerein I must borrow more time from the residue, then peradventure the Reader would be willing to spare from reading the particular storyes of many other. But such is the necessity heereof, that I can omit nothing making to the purpose, eyther for the nature or morality of this Serpent, therefore I will strive to make the description pleasant, with variable history, seeing I may not avoyd the length heereof, that so the sweetnes of the one, (if my penne could so expresse it) may countervaile the tediousnes of the other.

There are divers sorts of Dragons, distinguished partly by their Countries, partlie by their quantitie and magnitude, and partly by the different forme of their externall partes. There be Serpents in Arabia called *Sirenae*, which have wings, beeing

as swift as horses, running or flying at their owne pleasure, and when they wound a man, hee dyeth before he feeleth paine. Of these it is thought the Prophet *Esay* speaketh, chap. 13. ver. 22. *Serpens clamabit in Templis voluptariis*: and for Serpents, the old Translators read *Syrenæ*, & so the English should be, the *Syrene* dragons should cry in their Temples of pleasure. And I thinke it was a just judgement of God, that the auncient Temples of the Heathen-Idolaters were annoyed with dragons, that as the devill was there worshipped, so there might be appearance of his person in the uglie forme and nature of a dragon.

It was wont to be said, because dragons are the greatest Serpents, that except a Serpent eate a serpent, he shall never be a dragon: for theyr opinion was, that they grew so great by devouring others of their kind; and indeede in Ethiopia they grow to be thirtie yardes long, neither have they any other name for those dragons but Elephant-killers, & they live very long.

Onesicritus writeth, that one *Aposisares* an Indian, did nourish two Serpents dragons, whereof one was sixe and forty cubits long, and the other fourescore: and for the more famous verification of the fact, he was a very earnest suter to *Alexander* the great, when he was in India to come and see them, but the King beeing afraid, refused.

It is also reported, that *Alexander* among many other beastes which hee saw in India, did there finde in a certaine denne a dragon of seaventie cubites long, which the Indians accounted a sacred beast, and therefore intreated *Alexander* to doe it no harme. When it uttered the voyce with full breath, it terrified his whole Armie: they could never see the proportion of his body, but onely the head, and by that they

gessed the quantitie of the whole body, for one of his eyes in their appearance seemed as great as a Macedonian buckler.

Whereas dragons are bredde in India and Affrica, the greatest of all are in India, for in Ethiopia, Nubia, and Hesperia, the dragons are confined within the length of five cubits, & twenty cubits: for in the time of *Euergetes*, there were three brought into Egypt, one was nine cubits long, which with great care was nourished in the Temple of *Esculapius*, the other two were seaven cubits long. About the place where once the Tower of Babell was builded, are dragons of great quantitie, and under the Equinoctiall, as *Nicephorus Callistus* writeth, there are Serpents as thicke as beames, in testimony wherof their skinnes have been brought to Rome. Neither is it to be thought incredible that the souldiours of *Attilius Regulus* did kill a dragon which was a hundred and twenty foote long, or that the dragons in the dennes of the Mountaine *Atlas*, should grow so great that they can scarce move the foreparts of their bodie. I am yet therefore to speake of the dragons in the Montaines *Emodii*, or of *Arigia*, or of *Dachinabades*, or the Regions of the East, or of that which *Augustus* shewed publicquely to the people of Rome, beeing fiftie cubits long; or of those which be in the *Alpes*, which are found in certaine Caves of the South-sides of the hills, so that this which hath beene said, shall suffice for the quantitie and Countries of dragons. Besides, there are other kindes of dragons which I must speake of in order: and first of all the *Epidaurian* dragons, which is bred no where but in that Country, beeing tame, and of yellow golden-colour, wherefore they were dedicated to *Aesculapius*, of whom *Nicander* writeth in this manner;

*After these venoms now behold the dragon blacke and greene,
Nourished by Apollos sonne under a Beech full broade,
On top of the cold Pelus, as often bath beene seene,
By fertill vale of Pelethun his slyding roade.*

THE
DRAGON

There are likewise other kindes of Tame-dragons in Macedonia, where they are so meeke, that women feede them, and suffer them to sucke their breasts like little children, their Infants also play with them, riding uppon them and pinching them, as they would doe with dogges, without any harme, and sleeping with them in their beds.

Of the Indian Dragons, there are also said to be two kindes, one of them fenny, and living in the Marshes, which are slow of pace and without combes on their heades like females: the other in the Mountaines, which are more sharpe and great, and have combes upon their head, their backs beeing somewhat browne, and all their bodies lesse scalie then the other. When they come downe from the mountaines into the plaine to hunt, they are neither afraid of Marshes nor violent waters, but thrust themselves greedily into all hazards and dangers: and because they are of longer and stronger bodies then the dragons of the Fennes, they beguile them of their meate, & take away from them their prepared booties. Some of them are of a yellowish fierie-colour, having also sharpe backs like sawes; these also have beardes, and when they sette uppe their scales they shine like silver. The apples of their eyes are precious stones, and as bright as fire, in which there is affirmed to be much vertue against many diseases, and therefore they bring unto the Hunters and killers of dragons no small gaine, besides the profit of theyr skinne and theyr teeth: and they are taken when they descend from the

mountaines into the valleyes to hunt the Elephants, so as both of them are kild together by the Hunters.

Their members are very great, like unto the members of the greatest Swine, but theyr bodies are leaner, flexibly turning to every side, according to the necessitie of motion: Their snoutes are very strong, resembling the greatest ravening fishes; they have beardes of a yellowe golden colour, being full of bristles: and the Mountaine-dragons commonly have more deepe eye-liddes then the dragons of the Fennes. Their aspect is very fierce and grimme, and whensoever they moove uppon the earth, their eyes give a sound from theyr eye-liddes, much like unto the tinckling of Brasse, and sometimes they boldly venture into the Sea and take Fishes.

There be some Dragons which have winges and no feete, some againe have both feete and wings, and some neither feete nor wings, but are onely distinguished from the common sort of Serpents by the combe growing uppon their heads, and the beard under their cheeks.

Saint *Augustine* saith, that dragons doe abide in deepe Caves and hollow places of the earth, and that sometimes when they perceive moistnes in the ayre, they come out of theyr holes, and beating the ayre with their winges, as it were with the strokes of oares, they forsake the earth and flie aloft: which wings of theirs are of a skinny substance, and very voluble, and spreading themselves wide, according to the quantitie and largenesse of the dragons bodie, which caused *Lucan* the Poet in his verses to write in this manner following:

*You shining Dragons creeping on the earth,
Which fiery Affrick holds with skinnes like gold,
Yet pestilent by hot infecting breath:
Mounted with wings in th'ayre we doe behold.*

THE
WINGED
DRAGON

The inhabitants of the kingdome of *Georgia*, once called *Media*, doe say that in theyr Valleyes there are divers Dragons which have both wings and feete, and that their feete are like unto the feete of Geese. Besides, there are dragons of sundry colours, for some of them are blacke, some redde, some of an Ashe-colour, some yellow, and their shape and outward appearance verie beautifull.

Gyllius, Pierius, and Gervinus, doe affirme that a Dragon is of a blacke colour, the bellie somewhat greene, & very beautifull to behold, having a treble rowe of teeth in theyr mouthes upon every jawe, and with most bright and cleere-seeing eyes, which caused the Poets to faine in their writings, that these dragons are the watchfull-keepers of Treasures. They have also two dewlappes growing under their chinne, and hanging downe like a beard, which are of a redde colour: theyr bodies are sette all over with very sharpe scales, and over theyr eyes stand certaine flexible eye-liddes. When they gape wide with their mouth, and thrust foorth their tongue, theyr teeth seeme very much to resemble the teeth of *Wilde-Swine*: And theyr neckes have many times grosse thicke hayre growing upon them, much like unto the bristles of a *Wilde-Boare*.

Their mouth, (especially of the most tameable Dragons) is but little, not much bigger then a pype, through which they drawe in theyr breath, for they wound not with theyr mouth, but with theyr tayles, onely beating with them when

they are angry. But the Indian, Ethiopian, and Phrygian dragons, have very wide mouthes, through which they often swallow in whole foules and beasts. Theyr tongue is cloven as if it were double, and the Investigators of nature doe say, that they have fifteene teeth of a side. The males have combes on their heads, but the females have none, and they are likewise distinguished by their beards.

They have most excellent sences both of seeing and hearing, and for this cause theyr name *Drakon* commeth of *Derkein*, and this was one cause why *Jupiter* the Heathens great God, is said to be metamorphised into a Dragon, whereof there flieth this tale: when he fell in love with *Proserpina*, he ravished her in the likenes of a dragon, for hee came unto her, and covered her with the spires of his body; and for this cause the people of *Sabazii* did observe in their misteries or sacrifices, the shape of a dragon rowled up within the compasse of his spires: so that as he begot *Ceres* with child in the likeness of a Bull, he likewise deluded her daughter *Proserpina* in the likenes of a dragon; but of these transmutations we shall speake more afterwards, & I thinke the vanity of these, tooke first ground from the *Affricans*, who beleive that the originall of dragons tooke beginning from the unnaturall conjunction of an Eagle & a shee-Wolfe. And so they say that the Wolfe growing great by this conception, doth not bring forth as at other times, but her belly breaketh, and the dragon commeth out, who in his beake and wings resembleth the dragon his father, and in his feete and tayle, the wolfe his mother, but in the skin neither of them both: but this kind of fabulus generation, is already sufficiently confuted. Their meates are fruites and herbes, or any venemous creature, therfore they live long without foode, and when they eate, they are not easily filled. They

grow most fat by eating of egs, in devouring wherof they use this Art, if it be a great dragon, he swalloweth it up whole, and then rowleth him selfe, whereby hee crusheth the egges to peeces in his belly, and so nature casteth out the shells, & keepeth in the meate. But if it be a young dragon, as if it were a dragons whelp, he taketh the egge within the spire of his tayle, and so crusheth it hard, & holdeth it fast, untill his scales open the shell like a knife, then sucketh hee out of the place opened all the meate of the egge. In like sort do the young ones pull off the feathers from the foules which they eate, and the old ones swallow them whole, casting the feathers out of theyr bellyes againe.

The dragons of *Phrygia* when they are hungry, turne themselves toward the west, & gaping wide, with the force of their breath doe draw the birdes that flie over their heads into their throats, which some have thought is but a voluntary lapse of the fowles, to be drawne by the breath of the dragon, as by a thing they love, but it is more probable, that some vaporous and venomous breath is sent up from the dragon to them, that poysoneth and infecteth the ayre about them, whereby their sences are taken from them, and they astonished fall downe into his mouth. But if it fortune the dragons find not foode enough to satisfie their hunger, then they hide themselves untill the people be returned from the market, or the Heard-men bring home their flocks, and uppon a suddaine they devoure eyther men or beastes, which come first to their mouthes: then they goe againe and hide themselves in their dennes and hollow Caves of the earth, for theyr bodies beeing exceeding hote, they very sildome come out of the cold earth, except to seeke meate and nourishment. And because they live only in the hottest Countries, therefore they commonlie

make theyr lodgings neere unto the waters, or else in the coldest places among the Rocks and stones.

They greatlie preserve their health (as *Aristotle* affirmeth) by eating of Wild-lettice, for that they make them to vomit, and cast foorth of theyr stomache what-soever meate offendeth them, and they are most speciallie offended by eating of Apples, for theyr bodies are much subject to be filled with winde, and therefore they never eate Apples, but first they eate Wilde-lettice. Theyr sight also (as *Plutarch* sayth) doth many times grow weake and feeble, and therefore they renew and recover the same againe by rubbing their eyes against Fennell, or else by eating of it.

Their age could never yet be certainly knowne, but it is conjectured that they live long, and in great health, like to all other Serpents, & therefore they grow so great. They doe not onely live on the land, as we have said already, but also swimme in the water, for many times they take the Sea in Ethyopia, foure or five of them together, folding theyr tayles like hurdles, and holding up their heads, so swim they over to seeke better foode in Arabia.

We have said already, that when they set upon Elephants, they are taken and killed of men: now the manner how the Indians kill the Mountaine-dragons is thus; they take a garment of Scarlet, and picture upon it a charme in golden letters, this they lay upon the mouth of the Dragons denne, for with the redde colour and the gold, the eyes of the dragon are over-come, and he falleth asleepe, the Indians in the meane-season watching, & muttering secretly words of Incantation, when they perceive he is fast asleepe, sudainely they strike off his necke with an Axe, and so take out the balls of his eyes, wherein are lodged those rare & precious

stones which containe in them vertues unutterable, as hath beene evidently prooved by one of them, that was included in the Ring of *Gyges*. Manie times it falleth out, that the dragon draweth in the Indian both with his Axe and Instruments into his denne, and there devoureth him, in the rage whereof, hee so beateth the Mountaine that it shaketh. When the dragon is killed, they make use of the skin, eyes, teeth and flesh, as for the flesh, it is of a vitriall or glassie colour, and the Ethiopians doe eat it very greedily, for they say it hath in it a refrigerative power. And there be some which by certaine inchaunting verses doe tame Dragons, and rydeth upon their necks, as a man would ride upon a horse, guiding and governing them with a bridle.

Although Dragons be naturall enemies to men, like unto all other Serpents, yet many times (if there be any truth in story) they have beene possessed with extraordinary love, both to men, women and children, as may appeare by these particulers following. There was one *Aleva* a Thessalian Neatheard, which did keepe oxen in *Ossa*, hard by the fountaine *Hemonius*, there was a Dragon fell in love with this man, for his haire was as yellow as any gold, unto him for his hayre did this dragon often come, creeping closely as a Lover to his Love: and when he came unto him, he would lick his haire and face so gently, and in so sweete a manner, as the man professed he never felt the like, so as without all feare he conversed with him, and as he came, so would hee goe away againe, never returning to him empty, but bringing some gift or other, such as his nature and kind could lay hold on.

There was a Dragon the lover of *Aetholis* (as *Plutarch* writeth) who came unto her every night, and did her body no harme,

but gently slyding over her, played with her till morning, then also would he depart away as soone as light appeared, that hee might not be espyed. The Maydens friends came to the knowledge heereof, and so remooved her farre away, to the intent that the dragon might come no more at her: and thus they remained asunder a great while, the dragon earnestly seeking for the mayden, wandered farre and neere to find her out. At last he met with her, and not saluting her gently as he was wont, flew uppon her, binding her hands downe with the spire of his body, hissing softly in her face, & beating gently with his tayle her back-parts, as it were taking a moderate revenge upon her, for the neglect of his love by her long absence.

The greatest discord is betwixt the Eagle and the Dragon, for the Vultures, Eagles, Swannes and dragons, are enemies one to another. The Eagles when they shake theyr wings, make the dragons afraide with their ratling noyse, then the dragon hideth himselfe within his den, so that he never fighteth but in the ayre, either when the Eagle hath taken away his young ones, and he to recover them flieth aloft after her, or else when the Eagle meeteth him in her nest, destroying her egges and young ones: for the Eagle devoureth the dragons and little Serpents upon earth, and the dragons againe and Serpents doe the like against the Eagles in the ayre. Yea many times the dragon attempteth to take away the prey out of the Eagles talants, both on the ground and in the ayre.

In the next place we are to consider the enmitie that is betwixt Dragons & Elephants, for so great is their hatred one to the other, that in Ethyopia the greatest dragons have no other name but Elephant-killers. Among the Indians also the same hatred remaineth, against whom the dragons have many

subtile inventions: for besides the great length of their bodies where-withall they claspe and begirt the body of the Elephant, continually byting of him untill he fall downe dead, and in the which fall they are also bruized to peeces; for the safegard of themselves they have this device. They get and hide themselves in trees, covering their head, and letting the other part hang downe like a rope: in those trees they watch untill the Elephant come to eate and croppe of the branches, then sudainly before he be aware, they leape into his face, and digge out his eyes, then doe they clasp themselves about his necke, and with their tayles or hinder parts, beate and vexe the Elephant, untill they have made him breathlesse, for they strangle him with theyr fore-parts, as they beate them with the hinder, so that in this combat they both perrish: and this is the disposition of the dragon, that he never setteth upon the Elephant, but with the advantage of the place, and namely from some high tree or Rocke.

Sometimes againe a multitude of dragons doe together observe the pathes of the Elephants, and crosse those pathes they tye together their tailes as it were in knots, so that when the Elephant commeth along in them, they insnare his legges, and sudainly leape uppe to his eyes, for that is the part they ayme at above all other, which they speedily pull out, and so not beeing able to doe him any more harme, the poore beast delivereth himselfe from present death by his owne strength, and yet through his blindnesse received in that combat, hee perrisheth by hunger, because hee cannot choose his meate by smelling, but by his eye-sight.

There is no man living that is able to give a sufficient reason of this contrariety in nature betwixt the Elephant & the Dragon, although many men have laboured their wits,

and strayned their inventions to finde out the true causes thereof, but all in vaine, except this be one that followeth. The Elephants blood is saide to be the coldest of all other Beasts, and for this cause it is thought by most Writers, that the dragons in the Sommer time doe hide themselves in great plenty in the waters where the Elephant commeth to drinke, and then suddenly they leape uppe upon his eares, because those places cannot be defended with his truncke, and there they hang fast, and sucke out all the blood of his body, untill such time as hee poore beast through faintnesse fall downe and die, and they béeing drunke with his blood, doe likewise perrish in the fall.

It is a question whether dragons have any venom or poyson in them, for it is thought that he hurteth more by the wound of his teeth, then by his poyson. Yet in Deuteron. 22. Moses speaketh of them as if they had poyson, saying: Their wine is as the poyson of dragons, and the cruell venome of Aspes. So also *Heliodorus* speaketh of certaine weapons dipped in the poyson of dragons. For which cause wee are to consider, that they wanting poyson in themselves, become venomous two maner of wayes: First by the place wherin they live, for in the hoter Countries they are more apt to doe harme then in the colder and more temperate. So that which is spoken of the poyson of Dragons infecting the ayre wherin they live, is to be understood of the Meteor called *Draco volans*, a Fire-drake, which doth manie times destroy the fruites of the earth, seeming to be a certaine burning fire in the ayre, sometime on the Sea, and sometime on the Land.

A second cause why poyson is supposed to be in Dragons, is for that they often feede uppon many venomous rootes, and therfore theyr poyson sticketh in theyr teeth, whereupon

many times the partie bytten by them, seemeth to be poysoned; but this falleth out accidentally, not from the nature of the dragon, but from the nature of the meate which the dragon eateth. And this is it which *Homer* knewe and affirmed in his verses, when hee described a dragon making his denne neere unto the place where many venomous rootes and herbes grew, and by eating whereof, hee greatly annoyeth man-kinde when hee byteth them.

Their mouth is small, and by reason thereof they cannot open it wide to byte deepe, so as their byting maketh no great paine; and those kind of dragons which do principallie fight with Eagles, are defended more with their tayles then with their teeth: but yet there are some other kind of dragons, whose teeth are like the teeth of Beares, byting deepe, and opening theyr mouth wide, where-withall they breake bones, and make many bruses in the body, and the males of this kinde byte deeper then the females, yet there followeth no great paine upon the wound.

The cure hereof, is like to the cure for the byting of any other beast wherin there is no venome, and for this cause there must be nothing applyed thereunto which cureth venomous bytings, but rather such things as are ordinary in the cure of every Ulcer.

The seede of grasse, commonly called Hay-dust, is prescribed against the byting of dragons. The Barble beeing rubbed uppon the place where a Scorpion of the earth, a Spyder, a Sea or Land-dragon byteth, doth perfectly cure the same. Also the heade of a dogge or dragon which hath bytten any one, beeing cutte off and fleyed, and applyed to the wound with a little *Euphorbium*, is said to cure the wound speedily.

For the conclusion of the history of the dragon, we will take our farewell of him in the recitall of his medicinall vertues, which are briefly these that follow. First, the fatte of a Dragon dried in the sunne, is good against creeping Ulcers: and the same mingled with Hony and Oyle, helpeth the dimnesse of the eyes at the beginning. The head of a dragon keepeth one from looking a squint: and if it be sette up at the gates and dores, it hath beene thought in auncient time to be very fortunate to the sincere worshippers of GOD. The eyes beeing kept till they be stale, and afterwards beate into an Oyle with Hony and made into an oyntment, keepe any one that useth it from the terroure of night-visions and apparisions.

But of all other, there is no folly comparable to the composition which the Magitians draw out of a dragon to make one invincible, and that is this. They take the head and tayle of a dragon, with the hayres out of the forehead of a Lyon, and the marrow of a Lyon, the spume or white mouth of a conquering horse, bound uppe in a Harts-skinne, together with a clawe of a dogge, and fastned with the crosse nerves or sinew of a Hart, or of a Roe; they say that this hath as much power to make one invincible, as hath anie medicine or remedy whatsoever.

The fatte of dragons is of such vertue that it driveth away venomous beastes. It is also reported, that by the tongue or gall of a dragon sodde in wine, men are delivered from the spirits of the night, called *Incubi* and *Succubi*, or else Night-mares. But above all other parts, the use of theyr blood is accounted most notable. But whether the *Cynnabaris* be the same which is made of the blood of the dragons and Elephants, collected from the earth when the dragon and the Elephant

fall downe dead together, according as *Pliny* delivereth, I will not heere dispute, seeing it is already done in the story of the Elephant. And to conclude, *Andreas Balvacensis* writeth, that the Blood-stone, called the *Hæmatite*, is made of the dragons blood: and thus I will conclude the history of the dragon, with this storie following out of *Porphyrius*, concerning the good successe which hath beene signified unto men and women, eyther by the dreames or sight of dragons.

Mammea the Mother of *Alexander Severus* the Emperour, the night before his birth, dreamed that she brought forth a little dragon, so also did *Olympia* the Mother of *Alexander* the great, and *Pomponya*, the Mother of *Scipio Africanus*. The like prodigie gave *Augustus* hope that he should be Emperor. For when his mother *Aetia* came in the night time unto the Temple of *Apollo*, and had sette downe her bedde or couch in the Temple among other Matrons, suddainely shee fell asleepe, and in her sleepe, shee dreamed that a dragon came to her, and clasped about her bodie, and so departed without dooing her any harme. Afterwards the print of a dragon remained perpetually uppon her belly, so as shee never durst any more be seene in any bath.

The Emperour *Tyberius Cæsar*, had a dragon which hee daily fedde with his owne handes, and nourished like good fortune, at the last it happened that this dragon was defaced with the byting of Emmets, and the former beautie of his body much obscured: Wherefore the Emperour grewe greatly amazed thereat, & demaunding a reason thereof of the Wise-men, hee was by them admonished to beware the insurrection of the common people. And thus with these stories, representing good and evill by the dragon, I will take my leave of this good and evill Serpent.



A NOTE ON THE MAP

The map of Iceland, notable even amongst early maps for the number of animals it contains, is taken from Ortelius' *Theatrum Orbis Terrarum*. The following is a selection from his notes upon the sea-beasts depicted therein.

A. *Nabual*. If any man eat of this fish he dieth presently. It hath a tooth in the forepart of his head standing out seven cubites. This divers have sold for the Unicorns horn. It is thought to be a good antidote and soveraigne medicine against poison. This Monster is forty elles in length.

B. *The Roider*, a fish of an hundred and thirty elles in length, which hath no teeth. The flesh of it is very good meat, wholesome and toothsome. The fatte of it is good against many diseases.

C. *The Burchualur*, hath his head bigger than all the body beside. It hath many very strong teeth, wherof they make Chesmen or Tablemen. It is three score cubites long.

D. *The Hyæna*, the sea hogge, a monstrous kind of fish, of which thou maiest read in the 21. booke of Olaus Magnus.

E. *Zipbius* (it may be he meaneth Xiphius the sword fish) an horrible sea monster, swallowing the blacke seale at the bitte.

F. *The English Whale*, thirty elles long; it hath no teeth, but the tongue of it is seven elles in length.

G. *Hroshualur*, that is as much to say as the Sea-horse, with a mane hanging downe from his necke like an horse. It often doth the fishermen great hurt and skare.

H. The greatest kind of Whales, which seldom sheweth it selfe; it is more like a little island than a fish.

I. *Skautuhvalur*, this fish altogether full of gristles or bones; is somewhat like a ray or skaite but an infinite deale bigger; when it appeareth it is like an island, and with his finnes overturneth ships and boates.

K. *Seenaut*, sea cowes, of colour gray: they sometimes come out of the sea and do feed upon the land many in a company together. They have a little bagge hanging at their nose, by the help of which they live in the water: that being broken they live altogether upon the land, and do accompany themselves with other kine.

L. *Steipereidur*, a most gentle and tame kind of whale; which for the defence of the fishermen fighteth against other whales. It is forbidden by Proclamation that no man may kill or hunt this sort of Whale. It is in length an hundred cubites at the least.

M. *Stankul*, the Dutchmen call it Springual; he hath been seen to stand a whole day together upright upon his taile. It is so called of leaping and skipping. It is a very dangerous enemy to seamen and fishers; and greedily seeketh after man's flesh.

N. *Rostunger* (which also is otherwise called a Rosmar) is somewhat like a sea-calf: it goeth in the bottome of the sea upon foure feet, but very short ones. His skinne may scarcely be pearced with any weapon. Hee sleepeth twelve houres together hanging by his two long teeth upon some rock or cliffe. Ech of his teeth are at the least an elle long, but the length of his whole body is foureteen elles long.



NOTES ON THE TEXT

The first editions of Holland's Pliny and of Topsell have been used throughout. In cases of doubtful readings in the latter three copies have been compared, no two of which are alike, and some one of which has sometimes cleared up the difficulty. The few emendations which have been adopted are recorded in the Notes.

The original spelling and punctuation have been preserved throughout, but a few obvious misprints and one or two definitely misleading instances of the latter have been silently corrected. The only consistent alterations which have been made are typographical: *i* and *j*, *u*, and *v* have been modernised: contractions have been expanded, and the long *s* has been discarded.

In the text no indication of omissions has been made, but the proportionate length of each selection is given in the Notes. Wherever Topsell has used a Latin quotation with its translation the Latin has been omitted: untranslated passages will be found englashed in the Notes. In order not to encumber the volume with too much apparatus annotation has only been attempted in the case of those points which seemed to the Editor's individual and necessarily fallible judgment the most obscure.

Notes on the woodcuts will be found under the headings of the animals concerned. As they have been taken indiscriminately from Topsell and Gesner, according to the relative clearness of each, "Topsell (G.)" indicates that a cut has been taken from Topsell and occurs also in Gesner; and *vice-versa* for "Gesner (T.)."

THE ELEPHANT

Text from Topsell: one quarter of the original.
Cut from Topsell (G.).

p. 2, l. 8. *Ille Taprobane*, Sumatra. "Quant à l'isle de Sumathre ou Taprobane, elle... est située en la mér Indique, entre Levant et Ponent.... Elle est divisee en deux, par le moyen d'un fleuve... de facon que l'une partie est habitee d'hommes, et l'autre est pleine de divers genres de bestes, et surtout d'Elephants, beaucoup plus grands et monstreux que ceux que l'Inde produit, et la furie des quels surpassé tout autre." (Andre Thevet's *Cosmographie Universelle*, vol. I, bk. 12, chap. 1.)

p. 2, l. 9. and in Sumatra. See preceding note.

p. 2, l. 10. *Trogloditae*, a name applied by the ancients to various tribes, but usually to the inhabitants of the shores of the Red Sea who excavated cave-dwellings in the hills.

p. 2, l. 11. *Tingitania*, province of Mauretania, N.W. Africa. "The province, naturally full of mountaines Eastward, breedeth Elephants." (Pliny, bk. v, chap. 2.)

p. 2, l. 26. *gristes*, ? *gristles*.

p. 8, l. 15. *beware*. Text has *beare*, an obvious misprint.

p. 9, l. 2. *cratch*, rack for fodder (obs. ex. dial.).

p. 11, l. 23. *gable-like*, gable is an obs. form of cable.

p. 12, l. 19. *Cinnabaris*, cinnabar: see *N.E.D.* "Dragons' blood; properly the red resinous juice of a tree, but formerly believed to be a mixture of Dragons' and Elephants' blood."

p. 13, l. 18. *Elephantophagi*, one of the tribes of the plains north of the Abyssinian highlands. They sold the hides and tusks in the markets of upper Egypt.

THE LAMIA

Text from Topsell: complete except for some Latin quotations.

Cut from Topsell: original untraced.

p. 16, l. 20. *Terricolas* etc. These bugbears, *Lamiae*, which the Fauni and Numas set up—at these he trembles and sets all down as true. *Satires*, bk. xx. etc. = hic omnia possit.

p. 17, l. 1. *exemptile*, capable of being removed.

p. 17, l. 26. *Nec* etc. Let not your play demand belief for whatever absurdities it be inclined to exhibit: nor take out of a witch's belly a living child of whom she has made a meal. *Ars Poetica*, ll. 339-40.

p. 17, l. 28. This is the story, quoted by Burton from Philostratus' *de Vita Apollonii*, that Keats took from the *Anatomy of Melancholy* for his *Lamia*.

p. 18, l. 3. *Senchrea*, i.e. Cenchreæ.

p. 21, l. 12. *Corior*, i.e. currier, leather dresser.

THE PHÆNIX

Text from Pliny: complete extract.

p. 22, l. 15. *the long robe*, the legal profession.

p. 22, l. 28. *city of the Sunne*, Baalbek (City of Baal), Gk. Heliopolis, once a great and magnificent Syrian city.

p. 22, l. 30. *great yeare*, also known as the Platonic or perfect year. A great cycle of years, at the termination of which the planetary bodies will be in the positions they were in at the creation.

THE SU

Text from Topsell: complete extract.

Cut from Topsell; originally taken by Gesner (ed. of 1602) from André Thevet's *La Cosmographie Universelle*: 1575 (Vol. II, p. 1002).

p. 24, l. 2. *Pantagones*, i.e. Patagones, as in Gesner.

p. 24, l. 8. *Thevetus*, Thevet, from whom the substance of this account is derived by Gesner.

THE BOAS

Text from Topsell: about half of the original.

Cut from Topsell: original untraced.

Boas is an obsolete form of *boa*.

THE LYNX

Text from Topsell: about half of the original.

Cuts from Topsell. Gesner takes them originally from Olaus Magnus. The larger animal is the lynx, and the smaller one which he pursues is a wild-cat.

p. 29, l. 9. *weary*, ? *wary*.

p. 30, l. 13. *see*, text has *seeme*, but a reference to Gesner's Latin justifies the emendation: " *Lynxes clarissime omnium quadrupedum cernunt*, Plinius."

p. 30, l. 22. *Non possis*: You may not be able to penetrate with your eyesight as far as Lynceus: yet you would not be too proud on that account to be anointed if you are blear-eyed. *Epistles* I. i. 28-29.

p. 30, l. 25. *quis est*: Who is so keen sighted as to avoid all collisions in such utter darkness? *Cic. ad Familiares*, ix. ii. 2.

p. 32, l. 20. *Quid Lynxes*: What of the dappled Lynxes of Bacchus? *Georg.* iii. 264.

p. 32, l. 22. *Victa racemifero*: Conquered India gave Lynxes to vine-branch-bearing Bacchus. *Metam.* xv. 413.

THE LION

Text from Topsell: about one-fifth of the original.

Cut from Gesner: Topsell has a different one.

p. 38, l. 14. *Alcaeam* etc. The ancients called the tail of the Lion, Alcæa, by the lashing of which he stirred up his violent anger. The yellow bile rises and wrath swells in its black gall-bladder, and rouses a madness that is beyond curbing.

p. 39, l. 12. *Leo* etc. The Lion loves the tops of the mountains. Gesner attributes this to "Author obscurus."

THE BUGILL

Text from Topsell: opening paragraph omitted.

Bugill (obs.), buffalo or wild ox.

p. 50, l. 19. *wantyghtes*, wanties: rope or leathern thong used for binding load on animal's back.

p. 50, l. 27. *kingdome of a Caraiani* Gesner: "regionis Caraiam." Probably "the Province Caraian, which contayneth seven Kingdomes. It is subject to the Great Can." See *Purchas his Pilgrimages: The Voyage of Marco Polo*.

p. 50, l. 29. *Baptista Fiera*, Mantuanus: medicus.

p. 50, l. 30. *Bubalus hinc*: Let the Bugil be far hence, never let him be present at our banquets, let no one eat him, let him ever go beneath the yoke.

THE CAMEL

Text from Topsell: nearly half of the original.

Cut from Gesner (T.).

p. 53, l. 13. *speanes*, teats (now dial.).

p. 53, l. 14. *confected*, constructed.

p. 54, l. 9. *Schoennanbi*, *Andropogon Schoenanthus*: a sweet-smelling Asiatic grass.

THE ANTELOPE

Text from Topsell: entire account given.

Cut from Topsell: original untraced.

THE WHALE

Text from Pliny: slightly more than half of the original.

Cut from Gesner, who took it originally from Olaus Magnus.

p. 59, l. 5. *Gades*, Cadiz.

p. 59, l. 9. *Orcae*, killer-whales. The word was frequently used by early writers to refer to any ferocious and but vaguely identified sea-monster.

p. 59, l. 19. *foist*, light galley, propelled by sails and oars.

SEA-MONSTERS

Text from Pliny: complete.

Cuts from Gesner.

Topsell did not translate the portions of Gesner which deal with fishes and marine monsters.

The sea-boar on p. 61 Gesner took from Olaus Magnus. Of it he says, "Let us trust to the evidence of the author's illustrations: for we have taken great care to have them all drawn from the northern map: but it appears that he often made them from the narrations of mariners, not according to life." The mermen on p. 62 Gesner took from Rondeletius' *de Piscibus Marinis*. The first is in the habit of a monk: of the second he writes: "I subjoin another monster, much more wonderful than the one before, which I have taken from Gisbertus the German doctor whom I have mentioned several times already. This monster he himself took with its description, from Amsterodamus; in which description he asserted that this sea-beast had been seen in Polonia in the year 1531, in the habit of a bishop, and had been taken to the King of Polonia. It seemed to signify to him by certain signs that it very much wished to go back to the sea, and when it was taken there it threw itself in immediately. I willingly omit much that I have been told about this monster, because it seemed to me to be fabulous Thus Rondeletius." (Cf. Rondeletius, *op. cit.* 1554, pp. 492, 494.)

DOLPHINS

Text from Pliny.

Cut from Drayton's *Polyolbion* 1613.

Dolphin, "a species of cetaceous mammal" (N.E.D.).

p. 65, l. 28. *camoise*, low and concave (used of the nose).

THE BISON

Text from Topsell: opening paragraph omitted.

Cut from Topsell (G.). Gesner's note on the cut is: "Bisontis haec effigies desumpta est ex tabula D. Sigismundi Liberi Baronis in Herberstain."

p. 72, l. 21. *ramsons*, ramsons, broad leaved garlic.

MIMICK DOG

Text from Topsell, taken from his long account of the different kinds of dogs.

Cut from Topsell: original untraced.

THE MANTICORA

Text from Topsell: complete except for a line or two.

Cut from Topsell: original untraced.

Manticora or manticore, a fabulous monster.

THE GORGON

Text from Topsell: half of the original.

Cut from Topsell: original untraced.

Gorgon, see N.E.D., with reference to Topsell: "an African quadruped; ? the gnu. (obs.)"

p. 80, l. 22. *perniscitie*, perniciousness (obs.) swiftness.

THE RHINOCEROS

Text from Topsell: three-quarters of the original.

Cut from Topsell (G.). According to his own statement Gesner originally took the cut from Durer's drawing: "Pictura haec Alberti Dureri est, qua clarissimus ille pictor (cuius etiam libri de pictura extant) Rhinocerotem Emmanueli Lusitaniae regi anno salutis 1515 e Cambaia Indiae regione Ulysbonam allatum, per pulchre expressit." Topsell's account of the picture (see p. 84) is probably his untrustworthy rendering of the remainder of Gesner's

description: "Rhinocerotis, id est naricornis, nuper pictam vidimus imaginem, referentem ex hoc genere animal quod per haec tempora Lusitano regi ex India allatum est Aug. Iustinianus hanc ipsam in dubie, quam hic damus, imaginem intelligens."

p. 84, l. 17. *O quam terribilis*, Lib. 1. ix. The rest of the epigram is:

Praestit exhibitus tota tibi, Caesar, harena,
Quae non promisit proelia rhinoceros.

"The Rhinoceros, exhibited for thee, Caesar, in the whole space of the arena, fought battles of which he gave no promise. Oh, into what terrible wrath did he, with lowered head, burst forth! How powerful was that tusk to whom a bull was a mere ball!"

THE UNICORN

Text from Topsell: about two-fifths of the original.

Cut from Gesner (T.), who writes of it: "Figura haec talis est, qualis a pictoribus fere hodie pingitur, de qua certi nihil habeo."

THE BEAVER

Text from Topsell: about half of the original.

Cut from Gesner (T.).

p. 97, l. 31. *her owne stones*. Topsell uses "his" and "her" just as indiscriminately when talking of a real animal such as the beaver as when he is describing a fabulous creature such as the Lamia. Justification of the retention of this apparent mistake can be found by referring to portions of the text which have been omitted for lack of space, e.g. "The females have stones or *Castoreum*, as well as the males, but very small ones."

p. 98, l. 3. *Et pedibus* etc. Slow of foot and with heavy hanging belly, he tries biting off from himself (lit. the snapper-off wishes from himself) his medicinal stones. You may learn from his example not to spare expense: by this defence the beaver escapes the ambushes, and throws away himself, knowing that he is sought on account of them, that you may redeem your life by giving your money to the foe.

THE CAT

Text from Topsell: three-quarters of the original.

p. 104, l. 25. *Gobium, ? gobius*, the gudgeon.

p. 106, l. 18. *Gallia Narbon*, "That part of Gallia which is washed and beaten upon with the Mediteranean sea, is called the province Narbonensis...divided from Italie by the river Varus and the Alpes." Pliny, bk. III, chap. iv.

THE SALAMANDER

Text from Topsell: about three-fifths of the original.

Cuts from Gesner: only the first occurs in Topsell. Gesner describes the second cut as "salamandrae figura falsa." Of the other he says, "Figura haec ad vivum expressa est. Altera vero quae stellas in dorso gerit, in libris quibusdam publicatis reperitur, conficta ab aliquo, qui salamandram et stellionem a stellis dictum, unum putabat, ut coniicio." The Salamander, actually "any tailed amphibian of the urodelous family, salamandridae, or some closely allied family," is discussed by Topsell mainly as the lizard-like animal popularly supposed to be able to endure fire.

p. 110, l. 5. *Armans, ?*

p. 113, l. 24. *exitiall* (obs. or arch.) deadly.

p. 114, l. 28. *Cantharides*, blister-fly: or, medically, dried Spanish fly.

p. 114, l. 30. *Glysters*, i.e. Clyster (obs. ex. dial.) a rectal syringing.
p. 114, l. 30. *Ephemeron*. See *N.E.D.*, obs. "a plant described by ancient writers."

THE CROCODILE AND RIVER HORSE

Text from Pliny and Topsell, as follows:

p. 116, l. 1—l. 19, Pliny: p. 116, l. 20—p. 125, l. 23, Topsell: p. 125, l. 24 to end, Pliny.
Less than one-third of Topsell's account has been used.

p. 119, l. 28. *Stellions*, (early) lizard with star-like spots; (mod.) lizard of the genus *Stellio*.

p. 120, l. 20. *Ile Tentyrus*, Tentyra, mod. Denderah: not an island, but a city of upper Egypt. The hostility of the Tentyrites to the crocodile and its worshippers is frequently mentioned by ancient writers. Seneca describes them as small sinewy men, and asserts that their presence of mind alone enabled them to overcome crocodiles. Strabo asserts that he saw at Rome a combat between crocodiles and Tentyrites imported for the occasion, and that the latter amazed all the beholders by the way they boldly plunged into the tanks and entangled the crocodiles in nets.

p. 121, l. 13. *Trochilus*, small Egyptian bird, not certainly identified.

p. 122, l. 27. *Ichneumon* or Pharaoh's Rat: small carnivorous animal, closely allied to mongoose, and especially noted for destroying crocodiles' eggs.

p. 123, l. 30. *Elephantina Apollinopolis* presumably *Elephantina and Apollinopolis*: Elephantine is an island near the west bank of the Nile, just below the lesser Cataract. Apollinopolis is Apollinopolis magna (mod. Edfoo) a city on the west bank of the Nile, thirteen miles below the lesser Cataract.

p. 124, l. 5. *caule*, fatty membrane investing intestines.

p. 124, l. 20. *sewet*, i.e. suet, solid fat round animals' loins or kidneys.

p. 124, l. 31. *Alcair*, Cairo.

p. 125, l. 18. *Fish Garum*, apparently a misapprehension of Topsell's. *Garum* (see *N.E.D.*) is "a sauce prepared from fermented fish, much used by the ancient Romans; in the 16th and 17th centuries recommended (after classical writers) as a medicine for horses." Elsewhere Topsell uses the word correctly, as e.g. "a pint of the best Garum."

p. 125, l. 19. *Mysy* or *misy* (obs.) a kind of mushroom or truffle: word used only by Pliny.

THE COCKATRICE

Text from Topsell: about half of the original.

p. 128, l. 20. *auenctian Hermes*, Hermes Trismegistus, Milton's "thrice-great Hermes."

THE IBEX

Text from Topsell: about three-quarters of the original.

Cut from Gesner (T.).

p. 137, l. 1. *fime*, (obs.) dung.

THE HYÆNA

Text from Topsell: complete except for a Latin quotation and some half-dozen lines.

p. 141, l. 5. *Pardall*, leopard.

p. 143, l. 9. *Symis*, Gesner, *symmystas*, fellow-priests.

THE HYDRA

Text from Topsell: about half of the original.

Cut from Gesner (T.).

Topsell deals here with the fabulous many-headed monster, but he makes it apparent elsewhere in his *Historie of Serpents* (p. 235) that he knew also the real hydra, the venomous water snake: "All water serpents, as well of the fresh, salt, and sweet waters, may be called Hyders, or Snakes."

THE DRAGON

Text from Topsell: slightly more than three-tenths of the original.
Cut from Topsell (G.).

p. 151, l. 17. *watchfull-keepers of treasures*. Cf. *Beowulf*, ll. 2270-2277:

Hordwynne fond
eald ūhtsceaða opene standan,
sē ðe byrnende biorgas sēceð
nacod niðdraca nihtes flēogeð
fýre befangen; hyne foldbüend
swiðe ondrædað. Hē gesēccan sceall
hord on hrūsan. Þær hē hæðen gold
warað wintrum frōd.

p. 155, l. 3. *Ring of Gyges*, Gyges was a king of Lydia of the seventh century B.C. who warred against Assurbanipal of Assyria, and was famous for his ring and his wealth. According to Plato he descended into a chasm in the earth; finding therein a brazen horse he opened its side, discovering within a man's corpse, from whose finger he drew off a brazen ring which rendered him invisible.

p. 159, l. 25. *Barble*, ? barbel, fresh water fish: or ? fleshy filaments hanging from dragon's mouth. It would be hazardous to conjecture which of these would possess the greater efficacy.

p. 159, l. 30. *Euphorbium*, Latin name of genus Spurge: also, gum resin obtained from certain species thereof, and formerly used as emetic or purgative.

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